PART 2

FULL TRANSCRIPTION OF THE

MADKHALI

SERIES

It is reported that the Messenger ﷺ said:

مَنْ لا يَشْكُرِ النَّاسَ لا يَشْكُرِ اللهَ

"Whoever is not grateful to the people, he is not grateful to Allah."

With that, I would like to personally thank the following brothers for their assistance in the making of this video. Some helped knowingly, and some unknowingly:

- Brother Musafir
- Brother Abu Fateh
- Brother Abu Umar
- Brother Abu Dujanah

I ask Allah (سبحانه وتعالى) to bless these brothers with goodness in this life and the next, sincerity in every deed, and protection from every evil. I ask Allah (سبحانه وتعالى) to bless them with beneficial knowledge, and make them a means of goodness wherever they are.

With that, a reminder to everyone watching to make Duʿāʾ for our beloved brother behind "Dar-at-Tawhid." As many of you know, the brother has been tested with his health. We ask Allah (سبحانه وتعالى) to aid him in this test, heal him from every ailment, and protect him from every evil.

Fāris al-Ḥammādī:[1] We refuted on such things, on certain things. And now you are claiming that we are saying your blood is halal. Where did you get this from? Only Allah (سبحانه وتعالى) knows. In any case, we never said that. I never said that, we do not believe that, and anybody who believes that is wrong.

ʿAbdulʿazīz al-Rayyis:[2] **<u>The Khawārij are eligible to be killed, even if they do not rebel</u>**. And this is the most correct opinion of the two opinions, and it is one of the two opinions amongst the Ḥanābilah.

PGL: The primary reason why **Madkhalis** call innocent Muslims Khawārij is due to their misunderstanding of the matter of **Judging by other than what Allah (سبحانه وتعالى) sent down.**

As such, we hope this video will serve as a means, inshāʾAllah, to bring the **Madkhalis** from their darkness to the light, and expose the many deceptions their so-called scholars and *"students of knowledge"* put forth with respect to this masʾalah. We hope this effort will be a means to guide the sincere amongst them, and be a lasting proof against the arrogant amongst them.

A good litmus test to see where your applied misunderstanding lies with respect to this matter is to observe practical examples, as opposed to reading theoretical or hypothetical statements of the scholars. For example, here is a parliament meeting in Tunisia:

[1] https://youtu.be/oHMM8H3Udlw?t=74
[2] https://youtu.be/oHMM8H3Udlw?t=90

Parliament Member:[3] First matter, to reduce the price of alcoholic beverages, *lists various types of alcohol* by 50 percent price decrease, and *lists more types of alcohol* by 50 percent price decrease.

Parliament Head: *calls out the vote tally* 96 voted yes, 9 abstained, and 3 voted no. Please raise your hands for yes. *counts 103 for yes.*

This session is now completed, **and we will break for 15 minutes for the Maghrib prayer** and reconvene thereafter.

[3] https://youtu.be/oHMM8H3Udlw?t=135

Chapter I: The Trustworthy Handhold

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ، الحَمْدُ لِلَّهِ الَّذِي سَهَّلَ لِعِبَادِهِ الْمُتَّقِينَ إِلَى مَرْضَاتِهِ سَبِيلا، وَأَوْضَحَ لَهُمْ طَرِيقَ الْهُدَايَةِ، وَجَعَلَ اتِّبَاعَ الرَّسُولِ عَلَيْهَا دَلِيلا، وَاتَّخَذَهُمْ عَبِيداً لَهُ، فَأَقَرُّوا لَهُ بِالْعُبُودِيَّةِ، وَلَمْ يَتَّخِذُوا مِنْ دُونِهِ وَكِيلا، وَكَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ، وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ، لَمَّا رَضُوا بِاللَّهِ رَبًّا، وَبِالإِسْلامِ دِينًا، وَبِمُحَمَّدٍ رَسُولا، وَالحَمْدُ لِلَّهِ الَّذِي أَقَامَ فِي أَزْمِنَةِ الْفَتَرَاتِ مَنْ يَكُونُ بَيَانَ سُنَنِ الْمُرْسَلِينَ كَفِيلا، وَاخْتَصُّوا هذِهِ الأُمَّةَ بِأَنَّهُ لا تَزَالُ فِيهَا طَائِفَةٌ عَلَى الحَقِّ، لا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، وَلا مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُهُ، وَلَوِ اجْتَمَعَ الثَّقَلانِ عَلَى حَرْبِهِمْ قَبِيلا، يَدْعُونَ مَنْ ضَلَّ إِلَى الْهُدَى، وَيَصْبِرُونَ مِنْهُمْ عَلَى الأَذَى، وَيُبَصِّرُونَ بِنُورِ اللَّهِ أَهْلُ الْعَمَى، وَيُحْيُونَ بِكِتَابِهِ المَوْتَى، فَهُمْ أَحْسَنُ النَّاسِ هَدْيًا، وَأَقْوَمُهُمْ قِيلا.

وَأَشْهَدُ أَنْ لا إِلهَ إِلَّا اللَّهُ، وَحْدَهُ لا شَرِيكَ لَهُ، شَهَادَةً أَشْهَدُ بِهَا مَعَ الشَّاهِدِينَ، وَأَتَحَمَّلُهَا عَنِ الجَاحِدِينَ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ الْمُصْطَفَى، وَنَبِيُّهُ الْمُرْتَضَى، وَرَسُولُهُ الصَّادِقُ المَصْدُوقُ، الَّذِي لا يَنْطِقُ عَنِ الْهَوَى، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى، أَرْسَلَهُ رَحْمَةً لِلْعَالَمِينَ، وَمَحَجَّةً لِلسَّالِكِينَ، وَحُجَّةً عَلَى الْعِبَادِ أَجْمَعِينَ، أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ، فَهَدَى بِهِ إِلَى أَقْوَمِ الطُّرُقِ، وَأَوْضَحِ السُّبُلَ، وَافْتَرَضَ عَلَى الْعِبَادِ طَاعَتَهُ، وَتَعْظِيمَهُ، وَتَوْقِيرَهُ، وَتَبْجِيرَهُ، وَالْقِيَامَ بِحُقُوقِهِ، وَسَدَّ إِلَيْهِ جَمِيعَ الطُّرُقِ، فَلَمْ يُفْتَحْ لأَحَدٍ إِلَّا مِنْ طَرِيقِهِ، فَشَرَحَ لَهُ صَدْرَهُ، وَرَفَعَ لَهُ ذِكْرَهُ، وَوَضَعَ عَنْهُ وِزْرَهُ، وَجَعَلَ الذِّلَّةَ وَالصَّغَارَ عَلَى مَنْ خَالَفَ أَمْرَهُ هَدَى بِهِ مِنَ الضَّلالَةِ، وَعَلَّمَ بِهِ مِنَ الجَهَالَةِ، وَبَصَّرَ بِهِ مِنَ الْعَمَى، وَأَرْشَدَ بِهِ مِنَ الْغَيِّ، وَفَتَحَ بِهِ أَعْيُنًا عُمْيًا، وَآذَانًا صُمًّا، وَقُلُوبًا غُلْفَةً.

صَلَّى اللَّهُ عَلَيْهِ، وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَعَلَى أَصْحَابِهِ الْغُرِّ المَيَادِينِ، صَلاةً دَائِمَةً بِدَوَامِ السَّمَاوَاتِ وَ الأَرْضِينَ، مُقِيمَةً عَلَيْهِمْ أَبَداً لا تَرُومُ انْتِقَالا عَنْهُمْ وَلا تَحْوِيلا. أَمَّا بَعْدُ

All praise is due to Allah (سبحانه وتعالى), The One who made easy for His pious slaves a way to attain His pleasure, and made clear to them the path of guidance, and provided manifest proof to follow the Messenger ﷺ. And took His slaves as worshippers, so they affirmed His sole right to be worshipped, and likewise took no one else as their ultimate Guardian. And He decreed that within their hearts there be Faith, and aided them with divine manifest proof, when they were pleased with Allah (سبحانه وتعالى) being their Lord, and Islam as their Religion, and Muhammad ﷺ as their final Messenger.

And all praise is due to Allah (سبحانه وتعالى), The One who established—in the times where there was no new revelation—those who will make sure to make clear the ways of Messengers. And He made unique for this Ummāh that there will never seize to be amongst them a group upon the truth, who will not be harmed by those who wish to harm, belittle, or disagree with them, until the Decree of Allah (سبحانه وتعالى) arrives, even if two kinds—mankind and jinnkind—gather in fighting them. And that they will call those who are misguided to guidance, and be patient upon those who ignorantly harm them, and make clear with the Light of Guidance those who are blind, and bring back to life the dead hearts with the Book of Allah (سبحانه وتعالى), for they are the best people in guidance, with the most elevated speech.

And I testify that there is no Illāh worthy of worship except Allah (سبحانه وتعالى), alone with no partner, a testimony that I will give to those who have testified before, and use as proof against those who arrogantly reject the Message.

And I testify that Muhammad ﷺ is His chosen slave and final Messenger, and His accepted Prophet while He is pleased with him, and His truthful and believed Messenger, the one who does not speak from his desires, rather he is only divinely inspired, whom He sent as a mercy to the worlds, and a source of manifest proof for those who seek to tread the path of Guidance, and a proof against every slave.

He sent him ﷺ at a time following a long span in between Messengers, so He guided through him ﷺ to the most upright of paths and most clear of ways. And He made obligatory on His slaves to obey him ﷺ, and to revere him ﷺ, to hold him ﷺ in high regard, to venerate him ﷺ, and to uphold his rights ﷺ, and to block off any path of guidance other than through him ﷺ, for no one can attain guidance except through his way ﷺ. So Allah (سبحانه وتعالى) made open his heart, and elevated his mention in the heavens and the earth, and removed from him all sin, and placed disgrace and belittlement upon all those who go against his commands. He guided through him ﷺ those who were misguided, and taught those who were ignorant, and made to see through him ﷺ those who were blind, and guided those who were deviated, and opened through him ﷺ eyes which were closed, and ears that were deaf, and hearts which were engulfed in misguidance.

May the Ṣalāh and Salām of Allah (سبحانه وتعالى) be upon him ﷺ, his pure family, and his glorious companions رحمه الله, an everlasting Ṣalāh persistent upon them without changing or being removed from them, persistent upon them without ceasing.

As for what follows:

It is reported that the Messenger of Allah ﷺ said, as is narrated in the ḥadīth of Anas Ibn Mālik:

يَأْتِي عَلَى النَّاسِ زَمَانٌ، الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الجَمْرِ[4]

"There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember."

Many of us—upon hearing this ḥadīth when we were young—imagined what sorts of trials and tribulations that could possibly befall us. Unbeknownst to many of us, those who would narrate this ḥadīth to us would always go out of their way to note how far off we are from such times. We then examine our situation today, ولا حول ولا قوة إلا بالله.

Where hypocrisy has been normalized to such an extent that it is viewed as Deen.

[4] Jāmiʿ at-Tirmidhī, 2260

Where the release of those who are from the filthiest and most disgusting of Allah's (سبحانه وتعالى) creation is lobbied for by the so-called "Land of Tawheed."

Whilst our believing brothers and pure and chaste sisters are left to lay in the dungeons of the Tawāghīt of the East and the West. Where the occupiers of our Holy Land are celebrated in the very peninsula which the Messenger ﷺ was sent to cleanse of Shirk.

Israeli:[5] We are very happy and excited to host the **first national day of Israel held in Abu Dhabi**, and to **celebrate** with you the 75th Independence Day of Israel here, in the land of the United Arab Emirates(UAE), **the land of peace**.

PGL: We now live in a time where the Tawāghīt are viewed as guardians of Islam, where Mushrikīn are viewed as Awliyāʾ of Allah (سبحانه وتعالى), and most tragically, the actual vanguards of Islam are all but excommunicated from the religion of Islam, إنّا لله وإنا اليه راجعون.

This all comes as a foretelling:

سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ، يُصَدَّقُ فِيهَا الْكَاذِبُ، وَيُكَذَّبُ فِيهَا الصَّادِقُ، وَيُؤْتَمَنُ فِيهَا الخَائِنُ، وَيُخَوَّنُ فِيهَا الأَمِينُ، وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ

قِيلَ: وَمَا الرُّوَيْبِضَةُ؟

قَالَ ﷺ : الرَّجُلُ التَّافِهُ فِي أَمْرِ الْعَامَّةِ[6]

There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar, the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor, and the Ruwaybiḍah will decide matters. It was said: "Who are the

[5] https://youtu.be/oHMM8H3Udlw?t=411
[6] Sunan Ibn Mājah, 4036

Ruwaybiḍah?" He said: "Vile and base men who control the affairs of the people."

And how rampant are the Ruwaybiḍah today, and how brazen have they gotten! Instead of being viewed as the Zanādiqah that they are, the brain-dead will label them as nuanced:

Yāsīr Qāḍī:[7] You asked me, does Islam preach that those who leave the faith should be executed? The response is: Indeed, Islamic law did have that doctrine, I am not sugar coating it. The question is, does that doctrine?

Kāfir: Hey! Thank you for your honesty. I appreciate your honesty. The people there lied to me.

Yāsīr Qāḍī: The question is, are modern Muslims required to keep that part of the law, or can we fine-tune and modify it? That is an on-going discussion that is taking place, and many "Muslim" theologians of our time will actually say that particular law can be modified in light of other circumstances, just like many issues in Judaism and Christianity were modified over time.

PGL: Where are the scholars of Haqq? And what is their identifying factor? Rather, what is the path that me and you should strive to follow with every fiber in our body? How is the right path qualified to us by Allah?

Allah says:

لا إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىلا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ[8]

There is no compulsion in religion. The right path has become distinct from error. So whoever disbelieves in ṭāghūt and believes in Allah has grasped the most trustworthy handhold, which will never break. And Allah is All-Hearing, All-Knowing.

So what then do we say of those who call towards the love of the Tawāghīt instead of rejecting them?

Faris Al-Ḥammādī:[9] My name is Faris Al-Ḥammādī. I am 39 years old. I am from the UAE, and I love my country. I love the people, and I love the government. I love the government. I love the government.

PGL: Likewise, if you desire to strive to give daʿwah like the Messengers of the past ﷺ, then understand the overarching manhaj of their daʿwah. The overarching manhaj of their daʿwah revolved around this most trusted handhold.

[7] https://youtu.be/oHMM8H3Udlw?t=483
[8] Sūrat al-Baqarah, 2:256
[9] https://youtu.be/oHMM8H3Udlw?t=561

Allah (سبحانه وتعالى) says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ[10]

"And We certainly sent into every nation a messenger, proclaiming: 'Worship Allah alone and avoid the Ṭāghūt.'"

Shaykh Fāris al-Zahrānī:[11]

فَبْرَأُ مِنَ الطَّاغُوتِ، وَابْغُضْ أَهْلَهُ، وَاكْفُرْ بِشَرْعِ الزُّورِ وَالْبُهْتَانِ. لا بُدَّ مِنْ تَحْقِيقِ هذَا أَوَّلا قَبْلَ الصَّلاةِ، وَتِلْكُمُ الأَرْكَانِ . لا يَقْبَلُ الدَّيَّانُ أَعْمَالا لَنَا إِلَّا بِتَوْحِيدٍ عَظِيمِ الشَّأْنِ. وَلِذَاتَ يَوْمُ الحَشْرِ يَوْمُ نَدَامَةٍ عِنْدَ الطُّغَاةِ كَذَاتَ، وَالأَعْوَانِ. عِنْدَ الإِلهِ هُنَاكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا، وَيَبْرَأُ وَاحِدٌ مِنْ ثَانٍ، لِتُفَارِقَ الطَّاغُوتَ، تَحْقِيقًا لَمَا قَدْ ضَاعَ مِنْكَ لِصِحَّةِ الإِيمَانِ. فَاسْعَ لِذَاتَ الآنَ قَبْلَ فَوَاتِهِ، وَاكْفُرْ بِشَرْعِ الْكُفْرِ وَالطُّغْيَانِ

Disassociate yourself from the Ṭāghūt and hate its people, and reject its false legislation. It is imperative that this be first done (and maintained) before even the prayer and the rest of the four pillars (of Islam). The one who legislated this Deen will not accept a deed from us except if it follows a pure and magnificent Tawḥīd. In front of Allah they will curse one another and likewise dissociate themselves from each other. To absolutely abandon (and reject) the Ṭāghūt is to actualize that which is lost from having faith. So strive to actualize this before the time is up, and reject the legislation of disbelief and tyranny.

PGL: My beloved Ummah, to uphold this necessary condition of our Islam, it is imperative to first understand what a Ṭāghūt is so we can identify and reject it. While the scholars have expanded upon this great Aṣl of Islam, for the purposes of this video we will focus on the Ṭāghūt as mentioned within the saying of Allah:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلالا بَعِيداً[12].

"Have you not seen those who claim that they believe in what has been revealed to you and what was revealed before you, yet they desire to seek judgment from Ṭāghūt while they were commanded to reject it? And Shayṭān wishes to lead them far astray."

The Imam of the Mufassireen, Abu Jaʿfar Ibn Jarīr al-Ṭabarī رحمه الله تعالى said with regards to the meaning of this Ayah:

عَنَى بِذلِكَ جَلَّ ثَنَاؤُهُ:

أَلَمْ تَرَ يَا مُحَمَّدُ بِقَلْبِكَ فَتَعْلَمْ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ صَدَّقُوا بِمَا أُنْزِلَ إِلَيْكَ مِنَ الْكِتَابِ، وَإِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ مِنْ قَبْلِكَ مِنَ الْكُتُبِ، يُرِيدُونَ أَنْ يَتَحَاكَمُوا فِي خُصُومَتِهِمْ إِلَى الطَّاغُوتِ، يَعْنِي: إِلَى مَنْ يُعَظِّمُونَهُ وَيَصْدُرُونَ عَنْ قَوْلِهِ، وَيَرْضَوْنَ بِحُكْمِهِ مِنْ دُونِ حُكْمِ اللَّهِ، وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ، يَقُولُ: وَقَدْ أَمَرَهُمُ اللَّهُ أَنْ يُكَذِّبُوا بِمَا جَاءَهُمْ بِهِ

[10] Sūrat an-Naḥl, 16:36
[11] https://youtu.be/oHMM8H3Udlw?t=593
[12] Sūrat an-Nisāʾ 4:60

الطَّاغُوتُ الَّذِينَ يَتَحَاكَمُونَ إِلَيْهِ، فَتَرَكُوا أَمْرَ اللَّهِ وَاتَّبَعُوا أَمْرَ الشَّيْطَانِ، وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلالا بَعِيدًا, يَعْنِي : أَنَّ الشَّيْطَانَ يُرِيدُ أَنْ يَصُدَّ هَؤُلاءِ الْمُتَحَاكِمِينَ إِلَى الطَّاغُوتِ عَنْ سَبِيلِ الحَقِّ وَالْهُدَى، فَيُضِلَّهُمْ عَنْهَا ضَلالا بَعِيدًا, يَعْنِي : فَيَجُورَ بِهِمْ عَنْهَا جَوْرًا شَدِيدًا[13]

Allah means with this: Have you seen O Muhammad ﷺ, with your heart, so that you recognize those who falsely claim to have believed in what has been sent to you from the Book, and to those who falsely claim that they believe in what was sent down before you from the Holy Books.

They wish to go for judgment in their disputes to the Ṭāghūt, meaning: to the one whose ruling they hold in high esteem, whose word they adopt and spread, and those who are pleased with his judgment that goes against the judgment of Allah, while they have been ordered to reject it. He says to the meaning of: They were ordered by Allah to belie that which was brought to them from the Ṭāghūt whom they seek judgment from, so they left the command of Allah and followed the command of the Devil. But Shayṭān wishes to lead them far astray—meaning that the Devil wishes to block those who seek the judgment of the Ṭāghūt from the path of truth and guidance, so he leads them far astray, meaning he removes them far away from the vicinity of truth and guidance.

And the reason for revelation of this Ayah, as mentioned by al-Ṭabarī رحمه الله—he said:

قَدْ ذُكِرَ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِي رَجُلٍ مِنَ الْمُنَافِقِينَ، دَعَا رَجُلا مِنَ الْيَهُودِ فِي خُصُومَةٍ كَانَتْ بَيْنَهُمَا إِلَىبَعْضِ الْكُهَّانِ لِيَحْكُمَ بَيْنَهُمْ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِهِمْ.

It was mentioned that this Ayah was revealed about a man from the hypocrites who called a man from the Jews he had a dispute with, to some of the soothsayers to judge between them—whilst the Messenger ﷺ was present amongst them.

The soothsayers were not going to source their judgments in the Book of Allah. As a result they were referred to in this Ayah as Tawāghīt. From this Ayah we understand that whoever sources his judgments absolutely in something other than the Book of Allah and the Sunnah of His Messenger ﷺ, then he is a Ṭāghūt.

Also notice how Imam al-Ṭabarī رحمه الله qualifies the characteristics which are necessitated within a person who absolutely sources his judgment in other than the Book of Allah. He defines and elaborates, after mentioning Ṭāghūt, he said:

يَعْنِي :إِلَى مَنْ يُعَظِّمُونَهُ وَيَصْدُرُونَ عَنْ قَوْلِهِ، وَيَرْضَوْنَ بِحُكْمِهِ مِنْ دُونِ حُكْمِ اللَّهِ[14]

Meaning: to the one who holds the judgment of the Ṭāghūt in high esteem, and those who adopt and spread their judgment, and those who are pleased with his judgment that goes against the judgment of Allah, while they have been ordered to reject them.

So those who (absolutely) source their judgments in other than the Book of Allah are referred to as a Ṭāghūt. And Ibn Jarīr رحمه الله is saying, by virtue of this action of theirs, it is necessitated that they hold the judgment of the Ṭāghūt in high esteem, that they adopt and

[13] Tafsīr al-Ṭabarī
[14] Tafsīr al-Ṭabarī

spread the judgment of the Ṭāghūt, and that they are pleased with the judgment of the Ṭāghūt at the expense of the known judgment of Allah.

Who is this original Ṭāghūt that is being referenced here however? The original and even bigger Ṭāghūt is the one who originated this legislation in the first place. Pay attention to what Ibn Jarīr رحمه الله says:

إِلَـمَن يُعَظِّمُونَهُ وَيَصْدُرُونَ عَن قَوْلِهِ وَيَرْضَوْنَ بِحُكْمِهِ

The one who holds HIS judgment in high esteem, and those who adopt and spread HIS judgment, and those who are pleased with HIS judgment that goes against the judgment of Allah.

Whose judgment is he referring to here? With certainty, it is the one who originated this legislation or system of governance.

So, to give a practical example, let us say there is a judge within a country of the Muslims, and this country has a constitution in place which has specific legislation to guide the judgments of their Quḍāt (judges). This legislation is a mix of American laws, French laws, British laws, and some Islamic laws. A married man is brought before this judge. Four witnesses testify to his committing adultery and all the conditions are met. Yet the judge issues judgment on this adulterer, instead of being sourced in the Book of Allah, is sourced in the country's published constitution which states that all adulterers must pay a fine of 25,000 Dirham. The judge orders that this person must pay this fine and be on his way.

What did they do here? They knowingly sourced their judgment in man-made laws which contradicted the Book of Allah and the Sunnah of the Messenger ﷺ.

This judge, according to this Ayah, is a Ṭāghūt.

In this context, who is the original and even bigger Ṭāghūt? The one who placed this legislation in the first place to be applied on the masses instead of the legislation of Allah.

Al-Shaykh al-Jalīl, Sulayman ibn ʿAbdillah Āl al-Shaykh رحمه الله said in Taysīr al-ʿAzīz al-Ḥamīd, commenting on the chapter of seeking the judgment of the Ṭāghūt found within Kitāb al-Tawḥīd of Shaykh al-Islām Muhammad ibn ʿAbd al-Wahhāb رحمه الله:

نَبَّهَ فِي هذَا الْبَابِ عَلَـمَا تَضَمَّنَهُ التَّوْحِيدُ وَاسْتَلْزَمَهُ مِنْ تَحْكِيمِ الرَّسُولِ ﷺ فِي مَوَالِدِ النِّزَاعِ، إِذْ هذَا هُوَ مُقْتَضَـشَهَادَةِ أَنْ لا إِلهَ إِلَّا اللَّهُ، وَلازِمُهَا الَّذِي لا بُدَّ مِنْهُ لِكُلِّ مُؤْمِنٍ، فَإِنَّ مَنْ عَرَفَ أَنْ لا إِلهَ إِلَّا اللَّهُ فَلا بُدَّ مِنَ الانْقِيَادِ لِحُكْمِ اللَّهِ، وَالتَّسْلِيمِ لأَمْرِهِ الَّذِي جَاءَ مِنْ عِنْدِهِ عَلَـيَدِ رَسُولِهِ مُحَمَّدٍ ﷺ، فَمَنْ شَهِدَ أَنْ لا إِلهَ إِلَّا اللَّهُ ثُمَّ عَدَلَ إِلَـتَحْكِيمِ غَيْرِ الرَّسُولِ ﷺ فِي مَوَالِدِ النِّزَاعِ، فَقَدْ كَذَّبَ فِي شَهَادَتِهِ،[15]

He warns in this chapter of that which is necessitated by having Tawḥīd, from governing by the Messenger ﷺ in all disputes and quarrels, for this is a necessary condition of the testimony of "Lā ilāha illā Allah," and that which is necessitated by it. And it must likewise be actualized by every believer. So whoever knows that there is no one worthy of worship except Allah, then they must submit

[15] Taysīr al-ʿAzīz al-Ḥamīd

to and accept the judgment of Allah, which was sent down from Him and relayed to us by way of the Messenger ﷺ. So whoever testifies that there is no one worthy of worship except Allah, ***<u>and then deviates in governing by other than the Messenger ﷺ (i.e., the Sharīʿah) in all quarrels and disputes, then he has belied his testimony of faith.</u>***

Notice how he clearly and without a shred of doubt states:

فَمَنْ شَهِدَ أَنْ لا إِلهَ إِلَّا اللَّهُ ثُمَّ عَدَلَ إِلَستَحْكِيمِ غَيْرِ الرَّسُولِ ﷺ فِي مَوَالِدِ النِّزَاعِ، فَقَدْ كَذَّبَ فِي شَهَادَتِهِ

So whoever testifies that there is no one worthy of worship except Allah, and **then deviates in governing by other than the Messenger ﷺ (i.e., the Sharīʿah) in all quarrels and disputes, then he has belied his testimony of faith.**

What do you have to do, according to this great Imam in order for you to belie your Shahādah?

ثُمَّ عَدَلَ إِلَى تَحْكِيمِ غَيْرِ الرَّسُولِ ﷺ فِي مَوَالِدِ النِّزَاعِ

"And ***then deviates in governing by other than the Messenger ﷺ (i.e., the Sharīʿah) in all quarrels and disputes****.."*

Clear! The noble Shaykh رحمه الله continues in synthesizing that which is to be understood from this Muḥkam Ayah—he said:

وَمِنْ هذَا كُلُّ مَنْ عَبَدَ شَيْئًا دُونَ اللَّهِ فَإِنَّمَا عَبَدَ الطَّاغُوتَ، وَجَاوَزَ بِمَعْبُودِهِ حَدَّهُ، فَأَعْطَاهُ الْعِبَادَةَ الَّتِي لا تَنْبَغِي لَهُ، كَمَا أَنَّ مَنْ دَعَا إِلَى تَحْكِيمِ غَيْرِ اللَّهِ، وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَدْ دَعَا إِلَى تَحْكِيمِ الطَّاغُوتِ

And from this (we understand), everything that is worshipped besides Allah is in fact worshipping the Ṭāghūt, and this person has transgressed His limits by giving the right of worship to that which does not deserve it.

Just as anyone who calls for the governing of other than Allah and His Messenger ﷺ (in all quarrels and disputes), then in reality he has called to the governing of the Ṭāghūt.

Until he said رحمه الله:

هُوَ دَلِيلٌ عَلَى أَنَّ التَّحَاكُمَ إِلَى الطَّاغُوتِ مُنَافٍ لِلإِيمَانِ، مُضَادٌّ لَهُ، فَلا يَصِحُّ الإِيمَانُ إِلَّا بِالْكُفْرِ بِهِ **وَتَرْكُ** التَّحَاكُمِ إِلَيْهِ، فَمَنْ لَمْ يَكْفُرْ بِالطَّاغُوتِ لَمْ يُؤْمِنْ بِاللَّهِ

And it is proof that seeking judgment of the Ṭāghūt is a nullifier of faith, and that which contradicts the premise of it. So the faith of anyone is not valued except if you reject the Ṭāghūt and leave off seeking its judgment. ***So whoever does not reject the Ṭāghūt does not believe in Allah.***

To put things into perspective once more, listen to what Ibn Kathīr رحمه الله said in his famous Tafsīr, commenting on this Muḥkam Ayah—he said:

وَالآيَةُ أَعَمُّ مِنْ ذلِكَ كُلِّهِ، فَإِنَّهَا ذَمَّةٌ لِمَنْ عَدَلَ عَنِ الْكِتَابِ وَالسُّنَّةِ، وَتَحَاكَمُوا إِلَى مَا سِوَاهُمَا مِنَ الْبَاطِلِ، وَهُوَ الْمُرَادُ بِالطَّاغُوتِ هَاهُنَا[16]

*And this Ayah is far more general than that**, for it is rebuking anyone who absolutely abandons the Book of Allah and Sunnah**, and seeks judgment from other than them, and this "other than them" is what is meant by Ṭāghūt here.*

This in reality is an absolute proof to the Ridda of those who replace (Istibdāl) the Shariah of Allah, as this Ayah was revealed about the one who desired to seek the judgment of someone whose ruling absolutely was not going to be sourced in the Book of Allah and the Sunnah of the Messenger ﷺ.

Allah negates Iman for such a person and then calls the one who will absolutely source his judgment in other than the Book of Allah and Sunnah of His Messenger ﷺ, a Ṭāghūt. And we know by necessity that a Ṭāghūt cannot be a Muslim.

Pay attention to what Ibn Kathīr رحمه الله said with regards to this Ayah.

فَإِنَّهَا ذَمَّةٌ لِمَنْ عَدَلَ عَنِ الْكِتَابِ وَالسُّنَّةِ

And this Ayah is far more general than that for it is rebuking anyone who (absolutely) abandons the Book of Allah and Sunnah.

What have you then of the one who replaces (Istibdāl) the Shariah of Allah with man-made laws to be applied and enforced on the masses by way of judges, the police force, and again be the source of all subsequent judgments? It is min bāb al-awlā that this person be an even bigger Ṭāghūt. Allah Mustaʿān.

To close this chapter, a single statement that demolishes the manhaj of the Murjiʾah (Madkhalis). A statement by the great grandson of Shaykh al-Islam, al-Mujaddid Muhammad ibn ʿAbd al-Wahhāb رحمه الله, who is al-Shaykh ʿAbd al-Laṭīf ibn ʿAbd al-Raḥmān ibn Ḥasan Āl al-Shaykh رحمه الله, where he said:

وَقَدْ زَادَ أَهْلُ هذهِ الْبَلَدِ بِإِظْهَارِ المَسَبَّةِ لِلَّهِ وَلِدِينِهِ، وَوَضَعُوا الْقَوَانِينَ يُنَفِّذُونَهَا فِي الرَّعِيَّةِ، مُخَالِفَةً لِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ عَلِمْتَ أَنَّ هذهِ كَافِيَةٌ وَحْدَهَا فِي إِخْرَاجِ مَنْ أَتَى بِهَا مِنَ الإِسْلامِ.

*And the people of this land have added in their deviance **by making apparent the insult to Allah and His Deen**, by placing laws that are applied on the masses which are contradictory to the Book of Allah and the Sunnah of His Messenger ﷺ. **And you know that this act is enough in itself to remove the doer from the realm of Islam.***

[16] Tafsīr Ibn Kathīr

Chapter 2: The Shubuhāt

PGL: While this matter is as clear as day to most, there may be those who are sincerely confused. So in this next chapter, we will be addressing the Shubuhāt that are put forth and propagated by the Madkhalis. As a preface, most of these are not really Shubuhāt. It is just the Madkhalis misrepresenting and flat out lying and not understanding the Tafṣīl of their very own scholars and the scholars of Ahl al-Sunnah, either out of Jahl or Tadlīs. The Tadlīs, of course, begins with misrepresentations or outright lies because they cannot escape the statements of the classical scholars. So in order to cope and maintain their innovated manhaj, whilst at the same time claim these big scholars as their own, they must come up with phantom definitions for terminologies that were used by them.

ʿAbdulʿazīz al-Rayyis:[17] so whoever legislates a law that contradicts the legislation of Allah, and does not ascribe it to Allah, then it is called Taghyīr (changing), and not Tabdīl. Rather, Tabdīl is to legislate a law that contradicts the legislation of Allah, and then ascribe it to Allah. So Tabdīl combines between the two matters: **1) Taghyīr (changing),** and **2) ascribing it to Allah.**

So **Tabdīl is the same as Tashrīʿ (legislating) in meaning**, and that is to change the legislation and ascribe it to the religion (from Allah). And **similar to these is Istibdāl**, to legislate a law contradictory to the law of Allah, and then ascribe it to the religion. As for Taghyīr (changing), **without belief (that it is from Allah)**, then it is only Ḥarām, and not Kufr.

ʿAbd al-ʿAzīz al-Ḥaqqān:[18] They say if somebody rules by other than the ruling of Allah, they replaced. Or if somebody brings a law (that contradicts the Sharīʿah), they say they have replaced the Deen of Allah. No, (that is incorrect). Replacing the Deen of Allah is to actually replace it—exactly what the word says. Meaning you come, you bring, you say in the Deen of Allah, if somebody kills, then the ruling of Allah in Islam is that he is put in jail. We say no, you change the ruling. The ruling is that if he meets the criteria and so on and so forth, then the court says that he is to be killed for killing an innocent life without haqq, without truth, without a right. You understand? This is replacing now, like what the Jews and the Christians did. They replaced it and said this is the Deen of Allah. This is what it is meant by replacing. Manipulation of words and using general words to manipulate the masses is extremely, extremely forbidden.

Fāris al-Ḥammādī:[19] Some of the ʿulamā mentioned about Tabdīl and Taghyīr. Tabdīl means replacing and ascribing it to Allah, and Taghyīr means changing (without ascribing it to Allah). If anybody changes the legislation of Allah, which is of course like Allah says do not use ribā (usury), do not sell alcohol, and you sell alcohol, this is changing the ruling of Allah. This does not take you out of the folds of Islam, just as I explained. But this is just a small difference that some of the ʿulamā talk about.

[17] https://youtu.be/oHMM8H3Udlw?t=1285
[18] https://youtu.be/oHMM8H3Udlw?t=1329
[19] https://youtu.be/oHMM8H3Udlw?t=1384

Replacing takes you out of the folds of Islam. How? When you religiously legislate something, (i.e., ascribing it to Allah), then yes—it is Kufr. And part of it is Istihlāl, with changing Ḥalāl to Ḥarām and Ḥarām to Ḥalāl.

PGL: One must understand these talking points and these definitions have already been thoroughly refuted by the Lajna (senior committee of scholars of Saudi Arabia). And this is the shocking thing about these people: none of them came up with anything original. It is all the same talking points that ʿAlī al-Ḥalabī came with. And what you will soon find, inshaAllah ta'ala, is that they did not even bother to fact-check anything. They just regurgitated the same nonsense. Their main point is that anything short of ascribing man-made legislation to Allah cannot be major kufr. Obviously, this can be responded to in a variety of different ways. But we will start with the statement of their foremost ʿAllāmah.

Ṣāliḥ al-Fawzān

Questioner:[20]May Allah give you what is good, O eminent Shaykh ﷺ. A lot of questions have arisen with regards to implementing man-made laws and drafting them, and the ruling on the one who replaces the Sharīʿah of Allah—is it major or minor kufr?

al-Fawzān: It is not permissible to implement (or enforce) man-made laws or to draft them, **because it is from the ḥukm of the Ṭāghūt**, and it is that which falls under *"…aiding one another on sins and transgression…"*. Whether it be drafting it, implementing (or enforcing) it, or printing it—this falls under *"…aiding one another on sins and transgression…"*, because it is from the ḥukm of the Ṭāghūt.

As for making tabdīl of the Sharīʿah, then this is absolutely impermissible. As for [what you intended to ask]—**istibdāl—which is replacing the Sharīʿah of Allah with [contradictory] laws and governing by it, then this is major kufr.**

Allah says: *"Whoever judges by other than what Allah sent down, then verily they are of the disbelievers."*

This is not called "misplacing" (tabdīl); this is called "replacing" istibdāl. (Misplacing) Tabdīl is to use āyāt in areas which they are not intended [to be used]. This is tabdīl; or misplacing the sayings of the Messenger ﷺ and using them in situations which they were not intended to be used in—similar to how the Jews did with the tawrah. Yes…

PGL: Now, if you are thinking this is not explicit enough, of what Istibdāl is:

al-Fawzān:[21] This does not require any clarity (because it is so clear). They say: "Make clear to us what istibdāl of the Sharīʿah with man-made laws is." This is clear: that the Sharīʿah is cast aside and replaced with man-made laws, and governing the people by these man-made laws as opposed to the Sharīʿah. **This is istibdāl.**

[20] https://youtu.be/oHMM8H3Udlw?t=1460
[21] https://youtu.be/oHMM8H3Udlw?t=1545

PGL: So, Tabdīl is to replace the legislation of Allah with a man-made legislation and then knowingly and falsely attribute it to Allah—just like the Jews did—while istibdāl is to do the same thing but without ascribing it to Allah. So the only real difference between the two is that one knowingly and falsely ascribes it to Allah, and the other does not.

In the following clip, while ignoring his usage of the wrong word (He uses istibdāl instead of Tabdīl), Abdur-Raḥmān Ḥasan summarizes the proof of the Madkhalis. And subḥān Allah, it is nothing but a proof against him and his manhaj.

Abdur Raḥmān Ḥasan:[22] It is a condition (i.e., ascribing the legislation to Allah) because the only evidence that ever brought an issue of istibdāl is the Jews. Nowhere else—you can never find it—for as long as the sun and earth remain and until the final hour, you will not find istibdāl except from the Jews. And the only thing that the Jews were made kufr of **was the fact that they ascribed it to religion**. So if you bring me istibdāl, you can never find any other form of istighfār except from the Jews. And as I said, they ascribed it to the religion of Allah.

PGL: This is a very important point. Please pay attention to what he is saying. He is saying the only reason the Jews are ascribed with kufr here is because they ascribed it to Allah. Ironically, he continues and says you should only take part of what the Jews did and ignore the rest of what the Jews did when extrapolating any associated aḥkām (rulings) from this incident.

Abdur Raḥmān Ḥasan:[23] So do not just take part of what the Jews did, but take it as a whole, then you can put the same ruling on a person.

PGL: Does this individual not know that those in authority from the Jews who innovated this ruling (legislation to be applied on the masses) in the first place d**id not in fact believe in their hearts that this was from Allah?** When the Messenger ﷺ was asked to judge between the adulterer of the Jews, he asked those in authority from them: what is the ḥukm you find in your Torah? In the narration of al-Bukhārī, he said:

قَالُوا نُحَمِّمُهُمَا وَنَضْرِبُهُمَا. فَقَالَ " لاَ تَجِدُونَ فِي التَّوْرَاةِ الرَّجْمَ " . فَقَالُوا لاَ نَجِدُ فِيهَا شَيْئًا. فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلاَمٍ كَذَبْتُمْ {فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ} فَوَضَعَ مِدْرَاسُهَا الَّذِي يُدَرِّسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ، فَطَفِقَ يَقْرَأُ مَا دُونَ يَدِهِ وَمَا وَرَاءَهَا، وَلاَ يَقْرَأُ آيَةَ الرَّجْمِ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ مَا هَذِهِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا هِيَ آيَةُ الرَّجْمِ.[24]

They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." `Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, ***put his hand over the Verse of Ar- Rajm and started reading what was written above and below the place hidden with his hand****, but he did not read the Verse of Ar-Rajm. `Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?"* ***So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm."***

[22] https://youtu.be/oHMM8H3Udlw?t=1595
[23] https://youtu.be/oHMM8H3Udlw?t=1636
[24] Sahih al-Bukhārī 4556.

PGL: How knowledgeable must one be to know exactly where to place your hand to cover a specific ḥukm? In the narration of Abū Dāwūd.

فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا فَجَعَلَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ ثُمَّ جَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ارْفَعْ يَدَكَ . فَرَفَعَهَا فَإِذَا فِيهَا آيَةُ الرَّجْمِ فَقَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ .[25]

So they brought the Torah and spread it out, and one of them put his hand over the verse of stoning and read what preceded it and what followed it. 'Abd Allah b. Salam said to him: Lift your hand. When he did so, the verse of stoning was seen to be in it. ***They then said: He has spoken the truth, Muhammad, the verse of stoning is in it.***

Or the narration of Ibn Mājah:

مَرَّ النَّبِيُّ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ فَدَعَاهُمْ فَقَالَ " هَكَذَا تَجِدُونَ فِي كِتَابِكُمْ حَدَّ الزَّانِي " . قَالُوا نَعَمْ . فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ فَقَالَ " أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي قَالَ لاَ وَلَوْلاَ أَنَّكَ نَشَدْتَنِي لَمْ أُخْبِرْكَ نَجِدُ حَدَّ الزَّانِي فِي كِتَابِنَا الرَّجْمَ وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ وَكُنَّا إِذَا أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ . فَقُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَىْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ مَكَانَ الرَّجْمِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ "[26]

"The Messenger of Allah (ﷺ) passed by a Jew with a blackened face who had been flogged. He called them and said: 'Is this the punishment for the adulterer that you find in your Book?' They said: 'Yes.' Then he called one of their scholars and said: 'I ***adjure you by Allah (SWT) Who sent down the Tawrah (Torah) to Musa! Is this the punishment for the adulterer that you find in your Book?'*** *He said: 'No; if you had not adjured me by Allah (SWT), I would not have told you.* ***The punishment for the adulterer that we find in our Book is stoning****, but many of our nobles were being stoned (because of the prevalence of adultery among them), so if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would carry out the punishment on him. We said: "****Come, let us agree upon something that we may impose on both noble and weak alike."*** *(I.e. general legislation to be applied on the masses) So we agreed to blacken the face and whip them, instead of stoning.' The Prophet (ﷺ) 'O Allah ,* ***I am the first of those who revive your command which they had killed off,' (Note: replacing Shariah was likened to killing off the Hukm of Allah)***

Or the narration of Muslim:

مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَى مَنْ زَنَى " . قَالُوا نُسَوِّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا وَيُطَافُ بِهِمَا . قَالَ " فَأْتُوا بِالتَّوْرَاةِ إِنْ كُنْتُمْ صَادِقِينَ " . فَجَاءُوا بِهَا فَقَرَءُوهَا حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ وَضَعَ الْفَتَى الَّذِي يَقْرَأُ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهْوَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُرْهُ فَلْيَرْفَعْ يَدَهُ فَرَفَعَهَا فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ[27]

[25] Sunan Abī Dāwūd 4446
[26] Sunan Ibn Mājah 2558
[27] Ṣaḥīḥ Muslim 1699a

What do you find in Torah for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, ***the person who was reading placed his hand on the verse pertaining to stoning****, and read (only that which was) between his hands and what was subsequent to that. Abdullah b. Salim who was at that time with the Messenger of Allah (ﷺ) said: Command him (the reciter) to lift his hand. He lifted it and there was, underneath that, the verse pertaining to stoning.*

Or the narration of Mālik رحمه الله:

مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ " . فَقَالُوا نَفْضَحُهُمْ وَيُجْلَدُونَ . فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ . فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ ثُمَّ قَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ ارْفَعْ يَدَكَ فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ فَقَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ .[28]

'What do you find in the Torah about stoning?' They said, 'We make their wrong action known and flog them.' Abdullah ibn Salam said, 'You have lied! It has stoning for it, so bring the Torah.' They spread it out and one of them placed his hand over the ayat of stoning. Then he read what was before it and what was after it. Abdullah ibn Salam told him to lift his hand. He lifted his hand and there was the ayat of stoning. They said, ***'He has spoken the truth, Muhammad. The ayat of stoning is in it.'***

PGL: The reason I mention most of the narrations is obviously to prove a point. When the Jews were asked by the Messenger ﷺ, what is the ruling for the adulterer that you find in your book? What did they say? They said flogging, blackening the face, etc. This was their lie. But in the very same narrations they admit that they did not in fact believe this themselves. They did not believe this was the judgment of Allah. They did not actually believe that their innovated legislation to be applied on the masses was from Allah.

So now the Madkhalis have an issue here, given that they themselves say with full conviction and confidence that Istihlāl is the state of the heart and can only be known if verbalized or (written down.)

Abdur Raḥmān Ḥasan:[29] Istihlāl as I said to you brothers, the conditioning variable, with consensus, as I said, (unnecessary gibberish) Muhammad Nasr al-Marwazīn رحمه الله, Kitābat ʿAẓīm al-Qadr, with ijmāʿ (consensus) is that Istihlāl is not the action, akhi, bārakAllāh feek. Nah….

The person has to say to you: I feel like it is ḥalāl, or I believe it is ḥalāl. Ahhh….

PGL: We have textual proof that the Jews did not do Istihlāl, because they themselves admitted and knew what the actual ruling was in their book. And they knew it so well that they could cover the exact text that commanded stoning and instead read to the Prophet ﷺ what was before and after. So those in authority from the Jews believed and knew what was in the tawrah and the associated ruling of Allah within it.

[28] al-Muwaṭṭaʾ 41:1503
[29] https://youtu.be/oHMM8H3Udlw?t=1902

What then is the reason for their kufr? For simply lying? Lying is kufr now according to the Madkhalis? And here is where the Madkhali manhaj becomes an absolute dumpster fire. They themselves condition that in order for Tabdīl to be kufr, one needs to change the legislation plus have belief, have iʿtiqād, that it is from Allah.

ʿAbdulʿazīz al-Rayyis:[30] So Tabdīl is the same as Tashrīʿ (legislating) in meaning, and that is to change the legislation and ascribe it to the religion (from Allah). Similar to these is Istibdāl, to legislate a law contradictory to the law of Allah and then ascribe it to the religion. As for Taghyīr (changing), **without belief (that it is from Allah),** then it is only ḥarām and not kufr, and it is called Taghyīr and not Tabdīl.

PGL: And some of the absolute morons from amongst them claim that part of the reason tabdīl is kufr is because of Istihlāl.

Fāris al-Ḥammādī:[31] When you religiously legislate something (i.e., ascribe it to Allah), then yes it is kufr, and part of it is Istihlāl, with changing ḥalāl to ḥarām and ḥarām to ḥalāl….

PGL: This of course is all nonsense. So again, we've shown from the clear athar that those in authority amongst the Jews didn't actually believe that this innovated ruling was from Allah. They just lied that it was. Is lying void of iʻtiqād in said lie(belief)? Kufr akbar according to the Madkhalis? Is lying void of iʻtiqād in said lie, considered istiḥlāl? No, obviously.

The truth of the matter is the action of the Jews of knowingly lying and attributing to the Torah, and by extension Allah. That which isn't within it, it's not kufr because they believed it was from Allah, because they didn't. It was kufr because they knowingly legislated in place of the sharīʻah of Allah, a man-made legislation to be applied on the masses, whilst in reality knowing what the actual legislation of Allah was. What is necessitated by this action? Juḥūd.

Tabdīl is kufr because it necessitates Juḥūd. And even the Madkhalis aren't stupid enough to condition juḥūd with "ascribing something to Allah." Again, this is by their own claim definitions.

ʿAbdulʿazīz al-Rayyis:[32] The late comers from the scholars described Jaḥd, and it is to belie with stubbornness, and that which is similar to it in meanings – but it revolves around this central meaning, or **belying something on the surface whilst knowing its truth within your heart.**

PGL: Now is where you truly see what a house of cards this Manhaj is. And now is where you will truly understand the comprehensive statement of Ibn ʻAbbās (رضي الله عنهما), or the commentary of Ibn Jarīr, or Ibn Kathīr, or Ibn Taymiyyah. The underlying point of emphasis as the reason for the Kufr is the action of the Jews necessitated Juḥūd**,** not that they attributed to Allah. Ibn ʻAbbās (رضي الله عنهما) said as cited by Ibn Jarīr:

عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ، قَوْلُهُ تَعَالَى :
﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾،

[30] https://youtu.be/oHMM8H3Udlw?t=1961
[31] https://youtu.be/oHMM8H3Udlw?t=1998
[32] https://youtu.be/oHMM8H3Udlw?t=2078

قَالَ: مَنْ جَحَدَ مَا أَنْزَلَ اللَّهُ فَقَدْ كَفَرَ، وَمَنْ أَقَرَّ بِهِ وَلَمْ يَحْكُمْ

He said: Whoever Jāḥadah (replace the legislation of Allah by way of istibdāl) that which Allah sent down, then he has committed kufr. And whoever acknowledges the rule of Allah, but doesn't judge (by it), (then he is (only) an oppressive wicked person.)

Ibn Jarīr رحمه الله said in his Tafsīr:

إِنَّ اللَّهَ تَعَالَى عَمَّ بِالخَبَرِ بِذلِكَ عَنْ قَوْمٍ كَانُوا بِحُكْمِ اللَّهِ الَّذِي حَكَمَ بِهِ فِي كِتَابِهِ جَاحِدِينَ، فَأَخْبَرَ عَنْهُمْ أَنَّهُمْ بِتَرْكِهِمُ الحُكْمَ عَلَى سَبِيلِ مَا تَرَكُوا كَافِرُونَ، وَكَذلِكَ الْقَوْلُ فِي كُلِّ مَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ جَاحِداً بِهِ، هُوَ بِاللَّهِ كَافِرٌ، كَمَا قَالَ ابْنُ عَبَّاسٍ، لأَنَّهُ بِجُحُودِهِ حُكْمُ اللَّهِ بَعْدَ عِلْمِهِ أَنَّهُ أَنْزَلَهُ فِي كِتَابِهِ، نَظِيرُ جُحُودِهِ نُبُوَّةُ نَبِيِّهِ بَعْدَ عِلْمِهِ أَنَّهُ نَبِيٌّ[33]

*Allah's saying was general in that it was in regards to a people who made juḥūd of the law of Allah that was sent down in His book (Tawrāh). So, He informed them that in their leaving the ruling**, in the way that they left it, they were disbelievers. And that is the rule for anyone who does not judge by other than what Allah sent down whilst he makes juḥūd of it; he is a disbeliever in Allah as Ibn 'Abbās said.** It is because he is rejecting the ḥukm after knowledge of it being revealed in the book of Allah has reached him. This can be likened to rejecting the prophethood of a Prophet after knowing he is a Prophet.*

Or the statement of Ibn Kathīr رحمه الله when commenting in his tafsīr on the aḥādīth we mentioned prior regarding asbāb an-nuzūl, reasons for revelation (of 5:44):

فَهذِهِ الأَحَادِيثُ دَالَّةٌ عَلَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَكَمَ بِمُوَافَقَةِ حُكْمِ التَّوْرَاةِ، وَلَيْسَ هذَا مِنْ بَابِ الإِكْرَامِ لَهُمْ بِمَا يَعْتَقِدُونَ صِحَّتَهُ، لأَنَّهُمْ مَأْمُورُونَ بِاتِّبَاعِ الشَّرْعِ المُحَمَّدِيِّ لا مَحَالَةَ، وَلكِنْ هذَا بِوَحْيٍ خَاصٍّ مِنَ اللَّهِ عَزَّ وَجَلَّ إِلَيْهِ بِذلِكَ، وَسُؤَالُهُ إِيَّاهُمْ عَنْ ذلِكَ لِيُقَرِّرَهُمْ عَلَى مَا بِأَيْدِيهِمْ مِمَّا تَوَاطَؤُوا عَلَى كِتْمَانِهِ وَجَحْدِهِ وَعَدَمِ الْعَمَلِ بِهِ تِلْكَ الدُّهُورَ الطَّوِيلَةَ، فَلَمَّا اعْتَرَفُوا بِهِ مَعَ عِلْمِهِمْ عَلَى خِلافِهِ، بَانَ زَيْغُهُمْ وَعِنَادُهُمْ وَتَكْذِيبُهُمْ لِمَا يَعْتَقِدُونَ صِحَّتَهُ مِنَ الْكِتَابِ الَّذِي بِأَيْدِيهِمْ[34]

*And these narrations prove that the Messenger judged (upon the adulterers) with a ruling that was identical to the judgement found in the Tawrāh, **and judging by what they believe to be true** wasn't done as a show of kindness to them, because they (the Jews) are ordered with following the sharī'ah of Muḥammad and no other. Rather, the Prophet judging in this way was due to a revelation from Allah exclusive to this situation. And his question to them (asking about the ḥukm for adultery) is so that they are aware of that which they hold between their hands (the Tawrāh), **which they had agreed to keep silent on (the original ruling), and made juḥūd of (by replacing the ruling), and not applying it for such a long time**. So they admitted that they had acted (judged) in a manner that contradicted (what the ḥukm was in the Tawrāh), **from their wilful leaving, belying, and deviation from that which they believed to be true in their book that is in their hand (Tawrāh).***

So beyond a shadow of a doubt, the conditioning factor which makes tabdīl major kufr is because their action necessitates juḥūd, not because you are attributing something to Allah.

[33] Tafsīr al-Ṭabarī
[34] Tafsīr Ibn Kathīr

Because as we said prior, and as Ibn Jarīr رحمه الله said, and as Ibn Kathīr رحمه الله said, the Jews didn't even believe this was actually from Allah, yet it was still deemed juḥūd.

So according to some of the Madkhalis, tabdīl is major kufr, while istibdāl isn't major kufr. And as we have established with proofs, the only difference between tabdīl and istibdāl is that the former knowingly lies and said it is from Allah, while the latter doesn't. Meaning, the only difference between tabdīl and istibdāl is the action of knowingly lying without actually believing the lie. Does knowingly lying transfer this mas'ala from minor kufr to major kufr? No, of course not.

The reality of this mas'ala is that both tabdīl and istibdāl are major kufr. **And (falsely) ascribing it to Allah has no bearing on this ḥukm.** Rather, the important variables within this mas'ala which take it to kufr is someone (absolutely) sourcing a judgement in other than the book of Allah whilst knowing the ḥukm of Allah. That is what constitutes juḥūd, and that is what makes it kufr. Allah ta'ālā a'lam.

Chapter 3: Follow the Scholars Akhi.

PGL: After conflating different words together and making up phantom principles and definitions that no one before them has come up with, "*they'll tell you to follow the scholars"*, follow the senior scholars. *"No, no, follow the scholars*". But then when they're presented with their very own senior scholars discussing the very topic in detail and in a manner which refutes them, they start coming up with crazy responses: *"The audio is taken out of context, this is not what he means, he repented from this view,"* or they just completely ignore the clip in its entirety and bring a seemingly contradicting audio of the same scholar, not knowing that this just highlights their ignorance.

When their scholars discuss the matter of al-ḥukmi bi ghayri mā anzala Allah, **they make a very clear distinction between individual judgments given by a Qāḍī and a general legislation to be applied on the masses** and likewise be the source of all subsequent judgments. The ignorance of these individuals is that they bring forth the tafsīl for the former and apply it on the latter.

Ibn Bāz:

General: Individual Judgements.

Questioner:[35] The questioner asks, there is an abundance of āyāt which discuss the kufr and ẓulm of the one who does not judge by what Allah sent down. Does this kufr obligate the Muslims (who witness it) to rise up against the government who does so and remove them from power, or is it minor kufr (kufrān dūna kufr)?

Ibn Bāz: This matter was made clear by Ibn 'Abbās, Mujāhid and others (from the scholars), that it is minor kufr (kufrān dūna kufr), minor ẓulm, and minor fisq, as long as they do not deem it permissible. And if they do deem it permissible, by saying it is allowed to judge by other than what Allah sent down, or that their judgement is better than what Allah sent down, or it is an acceptable judgement even if the ḥukm of Allah is better, then it becomes major kufr, major ẓulm, and major fisq.

However, if he admits to knowing that the ḥukm of Allah is correct and the truth, but we judged by other than what Allah sent down for a said reason, and we know that we are sinful and mistaken, however we persisted for whatever reason – then this is not major kufr. Rather it is minor kufr, minor ẓulm, minor fisq as Ibn 'Abbās, Mujāhid and a group of scholars said.

Specific: Sourcing Judgements/Legislation.

Questioner:[36] The Arab and Muslim countries do not govern by the Qur'ān. Do they commit a sin in doing so and enter into the way of the secularists as a result?

Ibn Bāz:**The one who does not govern by the Islamic Sharīʿah is considered a disbeliever**, because the one who dissolves the Sharīʿah, and is pleased with man-made laws, and governs the masses by it—and likewise their affairs—**then (by necessity) he is pleased**

[35] https://youtu.be/oHMM8H3Udlw?t=2404
[36] https://youtu.be/oHMM8H3Udlw?t=2462

with other than the Sharīʿah of Allah, and belittles the Sharīʿah, and claims (by virtue of his action) that the Sharīʿah is not fit to govern the people.
So for those who base their laws that will govern the people in the opinions of men—whether it be French, Italian, American, British or Soviet laws, or that which is similar to them—**then these people (who do that) are considered people who have thrown the Book of Allah behind their backs. They are not upon Islam, nor are they Muslim rulers.**
Allah says:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـئِكَ هُمُ الْكَافِرُونَ[37]

"And whoever does not judge by what Allah has revealed, then such are the disbelievers."

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـئِكَ هُمُ الظَّالِمُونَ[38]

"And whoever does not judge by what Allah has revealed, then such are the wrongdoers."

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـئِكَ هُمُ الْفَاسِقُونَ[39]

"And whoever does not judge by what Allah has revealed, then such are the defiantly disobedient."

Allah also says:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا[40]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

And He says:

أَفَحُكْمَ الجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ[41]

"Do they seek the judgement of Jāhiliyyah? And who is better in judgement than Allah for a people who have certainty?"

Ibn 'Uthaymīn

General: Individual Judgements

Ibn 'Uthaymīn:[42] What's left, is the topic of "Judging by other than what Allah sent down" **without legislating it at the governmental level, to be implemented on the people - for it is incumbent upon the student of knowledge to know what the difference is (between the two)**

(1) between legislating laws (that contradict or rival the shariah), to be followed and implemented, as well as replacing (the rulings from the) Quran, and
(2) judging in a particular matter by other than what Allah sent down.

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[37] Sūrat al-Mā'idah (5:44)
[38] Sūrat al-Mā'idah (5:45)
[39] Sūrat al-Mā'idah (5:47)
[40] Sūrat al-Nisā' (4:65)
[41] Sūrat al-Mā'idah (5:50)
[42] https://youtu.be/oHMM8H3Udlw?t=2547

The latter, we don't say he is a kafir. We say he has committed (minor) Kufr, and is a Fasiq without it being Kufr, and an oppressor. So we say to him, "What lead you to judge in this matter in a way that contradicted the Shariah?" If he answers and says (or believes) that's it's because his judgement is better than the judgment of Allah, how would we classify this person?

Lecture Attendees: Kāfir.

Ibn 'Uthaymīn: Yes, this person is a kāfir. Okay, (we ask again), "What lead you to judge in this matter in a way that contradicted the sharī'ah?" If he says, "It is because he desires to give this landslide to so and so and sos, so I can purchase it from him for a cheap price." (How would we classify this person?)

Lecture Attendees: Fāsiq.

Ibn 'Uthaymīn: This person is a fāsiq, because he judged with his whims and desires. The third scenario: "What lead you to judge in this matter in a way that contradicted the sharī'ah?" He says, "I dislike this person, and I desire to harm (by way of judging against him)." (How would we classify this person?)

Lecture Attendees: Zālim.

Ibn 'Uthaymīn: He is ẓālim. (He is described as a ẓālim and not fāsiq here because) the prevalence of the characteristics of ẓulm outweigh that of fisq in this situation, even though he is also a fāsiq due to his actions. And the previous scenario is similar, just that the prevalence of fisq outweighs that of ẓulm.

So, we can say: the one who judges in a matter in a way that contradicts the sharī'ah in favour of so and so over so and so with the intention of benefiting one of them, then he is of the fāsiqīn, and if it was with the intention of harming one of them, then he is of the ẓālimīn.

Specific: Sourcing Judgements/Legislation.

Ibn 'Uthaymīn:[43] And with regards to those who govern by laws contradicting to the sharī'ah, in which they do not (only) differ with the sharī'ah in one particular matter (individual judgements) due to their desires or oppressiveness, rather they replaced the entirety of the sharī'ah (or even a single part of the sharī'ah) with this (man-made) law(s), **they placed this (man-made) law in place of the sharī'ah of Allah, and this is (major) disbelief.** Even if they (the ones who placed and enforced these laws) fast, pray, give charity and perform ḥajj, **they are still disbelievers** as long as they persist on deviating from the sharī'ah of Allah, whilst they know the sharī'ah of Allah, yet they deviate to the (legislated) laws that contradict the sharī'ah of Allah.

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا [44]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

[43] https://youtu.be/oHMM8H3Udlw?t=2689
[44] Sūrat al-Nisā' (4:65)

And do not think it surprising that when we say about the one who replaces the sharī‘ah of Allah (or even a single part of it) with that which contradicts it from (man-made) laws, to be a disbeliever – even if he fasts and prays – **because knowingly rejecting parts of the Qur'ān is equal to rejecting the entire Qur'ān**. The sharī‘ah cannot be partitioned (i.e., you cannot accept some and reject some). Either you believe in it absolutely and completely, or you reject it completely, and if you believe in some of it and reject some of it (even one part), then it is as if you have rejected it completely. Because it is as if you are saying that you only believe in the parts of The Book which coincide with your whims and desires, and reject that from The Book which does not coincide with your whims and desires, and that is the essence of kufr. You followed your desire, and likewise took your desires as an object of worship.

al-Fawzān

General: Individual judgements.

Questioner:[45] From the hardest of matters, O eminent shaykh, is the problem amongst some of the young brothers with understanding the matter of "governing by man-made laws," so we seek clarification from you, may Allah preserve you.

al-Fawzān: This matter has been made clear by the scholars, and that which is closest to the truth is that which is found within the tafsīr of Ibn Kathīr, in which he states: The one who judges by other than what Allah sent down whilst seeing his judgment as better than or equal to what was sent down in the Qur'ān, or that he has the choice of picking between the ḥukm of Allah or judging by something else, then this person is judged with major kufr without a doubt.

This person is a kāfir by consensus.

As for the one who believes the judgement of Allah is the truth, and likewise the other governing systems are nothing but falsehood, but he judges (in a singular matter) by it, (other than what Allah sent down) due to his whims or desires, then this person is a ẓālim and a fāsiq, but he is not judged with major kufr due to him believing that what is obligatory is the ḥukm of Allah, and all judgements that contradict the law of Allah are absolute falsehood, and that he only judged by other than what Allah sent down to either obtain a specific job or any of the desires that mankind desires, whilst his ‘aqīdah still remains intact.

Then this person is judged with fisq (minor kufr) and not with major kufr. Yes, this is kufr ‘amalī (minor kufr).

Specific: Sourcing Judgements/Legislation

Questioner: May Allah give you what is good, O eminent Shaykh. A lot of questions have arisen with regards to implementing man-made laws and drafting them, and the ruling on the one who replaces the Sharīʿah of Allah—is it major or minor kufr?

al-Fawzān: It is not permissible to implement (or enforce) man-made laws or to draft them, **because it is from the ḥukm of the ṭāghūt**, and it is that which falls under

[45] https://youtu.be/oHMM8H3Udlw?t=2776

"…aiding one another on sins and transgression…". Whether it be drafting it, implementing (or enforcing) it, or printing it—this falls under *"…aiding one another on sins and transgression…"*, **because it is from the ḥukm of the ṭāghūt.**
As for making *tabdīl* of the Sharīʿah, then this is absolutely impermissible. **As for [what you intended to ask]—*istibdāl*—which is replacing the Sharīʿah of Allah with [contradictory] laws and governing by it, then this is major kufr.** Allah says: *"Whoever judges by other than what Allah sent down, then verily they are of the disbelievers."*

This is not called "misplacing" (*tabdīl*); this is called "replacing" *istibdāl*. (Misplacing) *Tabdīl* is to use āyāt in areas which they are not intended [to be used]. This is *tabdīl*; or misplacing the sayings of the Messenger and using them in situations which they were not intended to be used in—similar to how the Jews did with the *tawrah*. Yes…

PGL: Al-Fawzān also said in his book:

الإِرْشَادُ إِلَى صَحِيحِ الاعْتِقَادِ، وَالرَّدُّ عَلَى أَهْلِ الشِّرْكِ وَالإِلْحَاد

وَكَمَا لا يَجُوزُ طَاعَةُ الْعُلَمَاءِ فِي تَحْلِيلِ الحَرَامِ وَتَحْرِيمِ الحَلالِ، فَكَذلِكَ لا تَجُوزُ طَاعَةُ الأُمَرَاءِ وَالرُّؤَسَاءِ فِي الحُكْمِ بَينَ النَّاسِ بِغَيْرِ الشَّرِيعَةِ الإِسْلامِيَّةِ؛ لأَنَّهُ يَجِبُ التَّحَاكُمُ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَمِيعِ الْمُنَازَعَاتِ وَالخُصُومَاتِ وَشُؤُونِ الحَيَاةِ، لأَنَّ هذَا هُوَ مُقْتَضَى الْعُبُودِيَّةِ وَالتَّوْحِيدِ، لأَنَّ التَّشْرِيعَ حَقٌّ لِلَّهِ وَحْدَهُ، كَمَا قَالَ تَعَالَى: ﴿أَلا لَهُ الخَلْقُ وَالأَمْرُ﴾[46] أَيْ هُوَ الحَاكِمُ وَلَهُ الحُكْمُ. وَقَالَ تَعَالَى: ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾[47]. وَقَالَ تَعَالَى: ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ، ذلِكَ خَيْرٌ وَأَحْسَنُ﴾[48]

And just as it is not permissible ***to obey the scholars in making ḥalāl the ḥarām and making ḥarām the ḥalāl, it is also not permissible to obey the governors and leaders in their governing the people by other than the Islamic sharī'ah,*** *because it is obligatory to seek the judgment of (only) The Book of Allah and the Sunnah of His Messenger in all matters of disputes and likewise in the affairs of daily life. Because this is what is necessitated from true worship (of Allah) and tawḥīd:* ***because legislating is only the right of Allah****, as Allah says:*

﴿أَلا لَهُ الخَلْقُ وَالأَمْرُ﴾

(…Surely, for Him is the creation and commandment…) as in: He is the Judge and for Him is the judgement.

And Allah says:

[46] Sūrah al-Aʿrāf (7:54)
[47] Sūrah ash-Shūrā (42:10)
[48] Sūrat al-Nisāʾ (4:59)

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

(And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge)…).

And Allah says:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ، ذلِكَ خَيْرٌ وَأَحْسَنُ ﴾

(…And if you differ in anything amongst yourselves, refer it back to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination…).

Until he said:

فَمَنْ دَعَا إِلَى تَحْكِيمِ الْقَوَانِينِ الْبَشَرِيَّةِ فَقَدْ جَعَلَ لِلَّهِ شَرِيكًا فِي الطَّاعَةِ وَالتَّشْرِيعِ. وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ يَرَى أَنَّهُ أَحْسَنُ أَوْ مُسَاوٍ لِمَا أَنْزَلَ اللَّهُ وَشَرَعَهُ، أَوْ أَنَّهُ يَجُوزُ الْحُكْمُ بِهذَا، فَهُوَ كَافِرٌ بِاللَّهِ وَإِنْ زَعَمَ أَنَّهُ مُؤْمِنٌ؛ لأَنَّ اللَّهَ أَنْكَرَ عَلَى مَنْ يُرِيدُ التَّحَاكُمَ إِلَى غَيْرِ شَرْعِهِ، وَكَذَّبَهُمْ فِي زَعْمِهِمُ الإِيمَانَ، لأَنَّ قَوْلَهُ: ﴿ يَزْعُمُونَ ﴾[49] مُتَضَمِّنٌ لِنَفْيِ إِيمَانِهِمْ، لأَنَّ هذِهِ الْكَلِمَةَ تُقَالُ غَالِبًا لِمَنْ يَدَّعِي دَعْوَى وَهُوَ فِيهَا كَاذِبٌ. وَلأَنَّ تَحْكِيمَ الْقَوَانِينِ تَحْكِيمٌ لِلطَّاغُوتِ، وَاللَّهُ قَدْ أَمَرَ بِالْكُفْرِ بِالطَّاغُوتِ، وَجَعَلَ الْكُفْرَ بِالطَّاغُوتِ رُكْنَ التَّوْحِيدِ، كَمَا قَالَ تَعَالَى: ﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ﴾[50]. فَمَنْ حَكَّمَ الْقَوَانِينَ لَمْ يَكُنْ مُوَحِّدًا؛ لأَنَّهُ اتَّخَذَ لِلَّهِ شَرِيكًا فِي التَّشْرِيعِ وَالطَّاعَةِ، وَلَمْ يَكْفُرْ بِالطَّاغُوتِ الَّذِي أُمِرَ أَنْ يَكْفُرَ بِهِ، وَأَطَاعَ الشَّيْطَانَ، كَمَا قَالَ تَعَالَى: ﴿ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلالا بَعِيداً ﴾.

So whoever calls to the establishment and governing of man-made laws (that contradict the sharī'ah) (i.e., making man-made laws the source of judgements), ***then he has taken a partner with Allah in obedience and legislation.*** *And whoever judges by other than what Allah sent down whilst believing that his judgement is equal to what Allah sent down in the sharī'ah, or that it is okay for him to judge with this contradictory judgment, then he is a disbeliever in Allah – even if he claims to be a believer. Because Allah rebukes those who desire to seek the judgement of other than His sharī'ah and belies them with their claim of belief, because His saying: (…Falsely claim..) contextually means the nullification of them having belief.* ***Because this word "yaz'umūn" is used most of the time in the context of someone claiming something false****, since the expression "يَزْعُمُونَ" is usually employed for a false assertion.*

*And because establishing and governing man-made laws is (nothing but) establishing and governing the laws of the ṭāghūt, and Allah has ordered to absolutely reject the ṭāghūt****, and He placed rejecting the ṭāghūt as a pillar of tawḥīd****, as Allah says:*

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ﴾

(…Whoever disbelieves in ṭāghūt and believes in Allah, then he has grasped the most trustworthy handhold…)

So whoever (absolutely) makes man-made laws the source of his judgements is not a muwaḥḥid, because he has taken a partner with Allah in His sole right of legislation and

[49] Sūrat al-Nisāʾ (4:60)
[50] Sūrat al-Baqarah (2:256)

obedience, and as a result has not rejected the ṭāghūt whom Allah ordered us to reject, and instead obeyed the devil, as Allah says:

﴿ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلالا بَعِيداً ﴾

(…But Shayṭān wishes to lead them far astray.)

PGL: As you can see, the distinction is as clear as day for the one who is honest with himself. Just in case you are wondering, the distinction between the two manifestations of al-ḥukmi bi ghayri mā anzala Allah is also found within the works of the classical scholars. Ibn ‘Abd al-Barr cites an ijmā‘ in his book al-Tamhīd:

وَأَجْمَعَ الْعُلَمَاءَ عَلَى أَنَّ الجَوْرَ فِي الحُكْمِ مِنَ الْكَبَائِلِ لِمَنْ تَعَمَّدَ ذَلِكَ

And the scholars have a consensus, that oppressing in judgment , is from the Major sins - as for the one who does the action knowing its oppressive

This is one type of al-ḥukmi bi ghayri mā anzala Allah. Due to the jahl and tadlīs of the Madkhalis in thinking that all manifestations of al-ḥukmi bi ghayri mā anzala Allah are one, they will only cite you this ijmā‘. Ibn ‘Abd al-Barr cites another ijmā‘, where he cites Isḥāq ibn Rāhawayh:

قَدْ أَجْمَعَ العُلَمَاءُ أَنَّ مَنْ سَبَّ اللَّهَ عَزَّ وَجَلَّ، أَوْ سَبَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ دَفَعَ شَيْئًا أَنْزَلَهُ اللَّهُ، أَوْ قَتَلَ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ، وَهُوَ مَعَ ذلِكَ مُقِرٌّ بِمَا أَنْزَلَهُ اللَّهُ، أَنَّهُ كَافِرٌ،[51]

And the scholars have a consensus that the one who curses Allah, or insults the Messenger, or repels or prevents from applying (this is juḥūd) that which is sent down by Allah, or kills a Prophet from Allah's Prophets even if he affirms what Allah sent down (i.e., not making istiḥlāl of the heart), then he is a disbeliever.

Isn't cursing Allah from judging by other than what Allah sent down? What about cursing the Messenger ﷺ? What about knowingly stepping on the Qur'ān, wa al-‘iyādhu bi Allah? These actions absolutely necessitate kufrī beliefs, regardless of what the person says or claims from belief in Allah and the Messenger, or love of Allah and the Messenger and the Qur'ān.

Imagine how stupid someone sounds if they say: "You cannot make takfīr of someone who knowingly steps on the Qur'ān until he says that he hates the Qur'ān, or he claims that stepping on the Qur'ān is part of the sharī‘ah, or that stepping on the Qur'ān is ḥalāl," or some other asinine excuse.

Now, after establishing this distinction, have the classical scholars discussed general legislation, or at the very least that which general legislation can fall under?

ʿAbd al-ʿAzīz al-Ḥaqqān:[52] Ibn al-Qayyim says ruling by other than the ruling of Allah is what? It is minor kufr, and does not get one outside the fold of Islam. And he said this is the

[51] al-Tamhīd
[52] https://youtu.be/oHMM8H3Udlw?t=3204

saying of whom? The Ṣaḥābah. Ya‘nī, Ibn al-Qayyim is telling us the ijmā‘ of the Ṣaḥābah is that this is their saying when it comes to ruling by other than the ruling of Allah. Where is the ijmā‘ that if somebody came and made ruling by other than the ḥukm of Allah, then he is a kāfir, like some people claim? This is Ibn al-Qayyim that is saying this.

PGL: Ibn al-Qayyim (رحمه الله) said:

إِنَّ الحُكْمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ يَتَنَاوَلُ الْكُفْرَيْنِ: الأَصْغَرَ وَالأَكْبَرَ، بِحَسَبِ حَالِ الحَاكِمِ؛ فَإِنَّهُ إِنِ اعْتَقَدَ وُجُوبَ الحُكْمِ بِمَا أَنْزَلَ اللَّهُ فِي هذِهِ الْوَاقِعَةِ، وَعَدَلَ عَنْهُ عِصْيَانًا، مَعَ اعْتِرَافِهِ بِأَنَّهُ مُسْتَحِقٌّ لِلْعُقُوبَةِ، فَهذَا كُفْرٌ أَصْغَرُ

Judging by other than what Allah sent down can be either of the 2 types of Kufr: minor or major, depending on the state of the one judging. If he believes that he must judge by what Allah sent down in this matter, yet he deviated from the correct judgement out of sin, whilst admitting that he is deserving of punishment this is Minor Kufr (i.e., individual judgements)

إِنِ اعْتَقَدَ أَنَّهُ غَيْرُ وَاجِبٍ، وَأَنَّهُ مُخَيَّرٌ فِيهِ، مَعَ تَيَقُّنِهِ أَنَّهُ حُكْمُ اللَّهِ، فَهذَا كُفْرٌ أَكْبَرُ. وَإِنْ جَهِلَهُ وَأَخْطَأَهُ، فَهذَا مُخْطِئٌ، لَهُ حُكْمُ الْمُخْطِئِينَ.[53]

And if he believes that he does not need to judge by what Allah sent down, and or/ he has a choice between choosing between (what Allah sent down and what he does not send down), even if he believes and acknowledges that it is the ḥukm of Allah – then this is kufr akbar. And if he is ignorant of it (being the ḥukm of Allah), then he is (only) a sinful person who is labelled as a sinner.

Notice the distinction between the two types of manifestations of al-ḥukmi bi ghayri mā anzala Allah that Ibn al-Qayyim makes. He says it is major kufr if you believe that you do not need to judge by what Allah sent down, or if you have a choice between judging by other than what Allah sent down and judging by what Allah sent down — even if you acknowledge and know what the sharī‘ah of Allah is and says. And this is the most important part: what are the implications when he says:

مَعَ تَيَقُّنِهِ أَنَّهُ حُكْمُ اللَّهِ

...even if he believes and acknowledges that it is the ḥukm of Allah

What does that mean? It removes istiḥlāl from being a condition for the kufr. Now look at the situation we have nowadays. The modern-day rulers are not permitting their quḍāt to choose between judging by what Allah sent down or by what He did not send down. Instead, they are announcing to the public, by way of public legislation — which you can search up on the internet — that it is public, and subsequently forcing, forcing their quḍāt (judges) to source all their judgements in this man-made general legislation that takes the place of the sharī‘ah of Allah. Not only that, they punish judges who do not do so. You are not allowed to simply judge by the Qur’ān and Sunnah; you have to judge by the constitution.

[53] Madārij al-Sālikīn (1:337)

So it is min bāb awlā that this be kufr akbar. Is Ibn al-Qayyim a Khārijī? Was he just wrong and then retracted before he died? This is becoming the go-to excuse whenever any scholar says something that demolishes the Madkhalī creed and then dies. “Ah, akhī, they retracted.” The source? “Trust me, bro.” That is their source.

What about Ibn Ḥazm? He said:

لا خِلافَ بَينَ اثْنَينِ مِنَ الْمُسْلِمِينَ أَنَّ مَنْ حَكَمَ بِحُكْمِ الإِنجِيلِ مِمَّا لَمْ يَأْتِ بِالنَّصِّ عَلَيْهِ وَحْيٌ فِي شَرِيعَةِ الإِسْلامِ، فَإِنَّهُ كَافِرٌ مُشْرِكٌ خَارِجٌ عَنِ الإِسْلامِ.[54]

No two Muslims dispute this (matter)… that the one who sources his judgement in the Injīl, in that which there is not an explicit revealed text within the sharī‘ah of Islam, then he is a disbelieving polytheist, outside the fold of Islam.

What, then, have you of the one who forces judgements to be sourced not in the abrogated sharā’i‘ of Allah, but rather the sharā’i‘ of the filthiest of disbelievers and the greatest enemies of Islam? Again, min bāb awlā, let the latter be an even greater kāfir mushrik. And a fitting end to this chapter would be the statement of one of the Imāms of Najd, Shaykh Sulaymān ibn Saḥmān (رحمه الله). He said, as cited in *ad-Durar*:

إِذَا عَرَفْتَ أَنَّ التَّحَاكُمَ إِلَى الطَّاغُوتِ كُفْرٌ، فَقَدْ ذَكَرَ اللَّهُ فِي كِتَابِهِ أَنَّ الْكُفْرَ أَكْبَرُ مِنَ الْقَتْلِ، قَالَ اللَّهُ تَعَالَى:
﴿ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴾[55]،
وَقَالَ: ﴿ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ﴾[56].

وَالْفِتْنَةُ هِيَ الْكُفْرُ، فَلَوِ اقْتَتَلَتِ الْبَادِيَةُ وَالحَاضِرَةُ حَتَّى يَذْهَبُوا، لَكَانَ أَهْوَنَ مِنْ أَنْ يُنَصِّبُوا فِي الأَرْضِ طَاغُوتًا يَحْكُمُوا بِخِلافِ شَرِيعَةِ الإِسْلامِ الَّتِي بَعَثَ اللَّهُ بِهَا رَسُولَهُ ﷺ

If you know that seeking the judgement of the ṭāghūt is kufr, then know that Allah says in His Book that kufr is (an even) bigger (transgression) than killing. He says:

﴿ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴾

(…And al-fitnah is worse than killing…)

and

[54] al-Iḥkām fī Uṣūl al-Aḥkām (5:173)
[55] Sūrat al-Baqarah (2:217)
[56] Sūrat al-Baqarah (2:191)

﴿ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ﴾

(…al-fitnah is more severe of a transgression than killing…).

And al-fitnah is kufr. So if the city and desert inhabitants were to fight until they kill each other off, **that would be better than appointing in the lands a ṭāghūt who governs the lands by other than the sharī'ah of Islam, which was sent down by Allah upon His Messenger.**

Chapter 4: The slander of Shaykh al-Islām Ibn Taymiyyah and al-Ḥāfiẓ Ibn Kathīr

PGL: The slander of Shaykh al-Islām ibn Taymiyyah and al-Ḥāfiẓ Ibn Kathīr has gone on for too long by these zanādiqah. It is time the record is set straight as to who these giants were with regards to judging by other than what Allah sent down with respect to general legislation. Shaykh al-Islām Ibn Taymiyyah said:

وَمَعْلُومٌ بِالضَّرُورَةِ مِنْ دِينِ الْمُسْلِمِينَ، وَبِاتِّفَاقِ جَمِيعِ الْمُسْلِمِينَ، أَنَّ مَنْ سَوَّغَ اتِّبَاعَ غَيْرِ دِينِ الإِسْلامِ، أَوِ اتِّبَاعِ شَرِيعَةٍ غَيْرَ شَرِيعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَهُوَ كَافِرٌ، فَهُوَ كَافِرٌ، وَهُوَ كَكُفْرِ مَنْ آمَنَ بِبَعْضِ الْكِتَابِ وَكَفَرَ بِبَعْضِ الْكِتَابِ، كَمَا قَالَ تَعَالَى:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلا ﴾ [57]

"And it is known by necessity from the religion of the Muslims, and by the agreement of all the Muslims, that whoever facilitates following a religion other than the religion of Islam, or the following of other than the sharī'ah of Muḥammad ﷺ, then he is a kāfir. And his kufr is like the one who believes in part of the Book and disbelieves in a part of it, as Allah says:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلا ﴾

'Indeed, those who disbelieve in Allah and His Messengers and seek to separate between Allah and His Messengers, and they say, "We believe in some and disbelieve in others," and they seek to take a path in between…'

What greater way is there to facilitate the following of another sharī'ah other than Islam than to publish general legislation, declaring to your subjects and the world at large that all judgements will and must be sourced in this man-made legislation that contradicts the sharī'ah of Allah?

Ibn Kathīr, possibly, has the most explicit statements with regards to general legislation. He (رحمه الله) said:

مَنْ تَرَكَ الشَّرْعِ الْمُحْكَمَ الْمُنَزَّلُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمَ الأَنْبِيَاءِ، وَتَحَاكَمَ إِلَى غَيْرِهِ مِنَ الشَّرَائِعِ الْمَنْسُوخَةِ كَفَرَ، فَكَيْفَ

[57] Sūrat al-Nisā' (4:150)

بِمَنْ تَحَاكَمَ إِلَى الياسِقِ وَقَدَّمَهَا عَلَيْهِ؟ مَنْ فَعَلَ ذلِكَ كَفَرَ بِإِجْمَاعِ الْمُسْلِمِينَ.[58]

Whoever leaves off the clear and revealed sharī'ah which was revealed to the Seal of the Prophets and seeks the judgement of other than it from the abrogated sharā'i' has disbelieved. ***So what, thenof the one who seeks the judgement of the Yāsiq and puts it in front (Wa-qaddamahā) of the sharī'ah? Whosoever does this has disbelieved by the consensus of the Muslims.***

Allah says:

أَفَحُكْمَ الجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ[59]

"Do they seek the judgement of Jāhiliyyah? And who is better in judgement than Allah for a people who have certainty?"

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا[60]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

Host:[61] Let me bring another statement, this time of Ibn Kathīr, in *al-Bidāyah wa al-Nihāyah*, and he says — and again I know you're going to say that this is in the context of the Tātār, because it is — but I still don't understand why we can't take the generality of the statement (of Ibn Kathīr).

And he doesn't mention anything about "permitting," because really when you look at the word *permit* — at least in the English language — it could mean permit as in "believe in your heart that it's permissible," or it could mean "making a law that is making it permissible." Do you get what I'm saying?

Abdur Raḥmān Ḥasan: We're talking about a sharī'ah issue, we're not talking about a worldly issue.

Host: Okay, fine, let me bring the statement of Ibn Kathīr: "So whoever leaves the clear sharī'ah which was revealed to Muḥammad ibn 'Abdillāh, the Seal of the Prophets, and takes the ḥukm — takes a ruling — to other than it from the laws of the kufr which are abrogated, he has disbelieved." Okay, he doesn't mention anything about "believing it's permissible" or rejecting it; he doesn't mention any of these conditions that you mentioned.

Abdur Raḥmān Ḥasan: Okay.

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[58] al-Bidāyah wa-l-Nihāyah (17:160)
[59] Sūrat al-Mā'idah (5:50)
[60] Sūrat al-Nisā' (4:65)
[61] https://youtu.be/oHMM8H3Udlw?t=3570

Host: "So what about the one who takes the ḥukm to the Yāsīq (the law of the Tātār), like you mentioned, and puts it before it (i.e., the Qur'ān and Sunnah)…?"

Abdur Raḥmān Ḥasan: Ah, underline that word for me.

Host: Okay, "puts it before it"… "Whoever does that, he has disbelieved by the ijmā' of the Muslims." Why do you want to underline "puts it before it," *qaddamahā* (قَدَّمَهَا)?

Abdur Raḥmān Ḥasan: I believe it is kufr akbar. Again, it is tafḍīl — it is giving virtue over it.

Host: Okay.

Abdur Raḥmān Ḥasan: Again, it comes under the six that I mentioned. He says, "This takes precedence over the law of Allah." He is a kāfir for that.

PGL: According to this Dajjāl, one cannot be considered someone who puts the Yāsīq in front of the Qur'ān — i.e., *taqdīm* (تقديم) — unless he explicitly verbalizes it to the people: "O people, I put forward the legislation of Genghis Khān over the legislation of Allah," or he says, "I put forward this random legislation over the legislation of Allah." This is the only way one can be deemed to have performed *taqdīm*, according to 'Abd al-Raḥmān Ḥassan and his cult of irjā'. The mere action of making man-made legislation the source of judgements between the masses is not enough of an action to necessitate *taqdīm*. Is this the case, though?

Shaykh al-Islām Ibn Taymiyyah said in *Majmū' al-Fatāwā*:

لَيْسَ لأَحَدٍ أَنْ يَحْكُمَ بَيْنَ أَحَدٍ مِنْ خَلْقِ اللَّهِ، لا بَيْنَ الْمُسْلِمِينَ، وَلا الْكُفَّارِ، وَلا الْفِتْيَانِ، وَلا رُمَاةِ الْبُنْدُقِ، وَلا الْجَيْشِ، وَلا الْفُقَرَاءِ، وَلا غَيْرِ ذلِكَ، إِلَّا بِحُكْمِ اللَّهِ وَرَسُولِهِ.

وَمَنِ ابْتَغَى غَيْرَ ذلِكَ نَالَهُ قَوْلُهُ تَعَالَى:
﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾[62]،
وَقَوْلُهُ تَعَالَى:
﴿فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا﴾.[63]

فَيَجِبُ عَلَى الْمُسْلِمِينَ أَنْ يُحَكِّمُوا اللَّهَ وَرَسُولَهُ فِي كُلِّ مَا شَجَرَ بَيْنَهُمْ.

وَمَنْ حَكَمَ بِحُكْمِ الْبُنْدُقِ، وَشَرْعِ الْبُنْدُقِ، أَوْ غَيْرِهِ مِمَّا يُخَالِفُ شَرْعَ اللَّهِ وَرَسُولِهِ، وَحُكْمَ اللَّهِ وَرَسُولِهِ، وَهُوَ يَعْلَمُ ذلِكَ، فَهُوَ مِنْ جِنْسِ التَّتَارِ الَّذِينَ يُقَدِّمُونَ حُكْمَ الْيَاسِقِ عَلَى حُكْمِ اللَّهِ وَرَسُولِهِ.

[62] Sūrat al-Mā'idah (5:50)
[63] Sūrat al-Nisā' (4:65)

It is not for anyone to judge between any of the creation of Allah — not the Muslims, disbelievers, children, nor the archers, army, the poor, or anyone else — except by the ḥukm (sharī'ah) of Allah and His Messenger. And whosoever seeks to do, or does, other than that is encompassed in the saying of Allah, the Most High:

أَفَحُكْمَ الجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

"Do they seek the judgement of Jāhiliyyah? And who is better in judgement than Allah for a people who have certainty?"

And his saying:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

So it is obligatory upon the Muslims to make the source of judgements Allah and His Messenger in all matters of disputes between them. And whosoever judges by the laws of the archers, or their sharī'ah, or other than that which contradicts the sharī'ah of Allah and His Messenger, whilst he knows that, ***then he is akin to the Tātār who put forward (yuqaddimūna – يُقَدِّمُونَ) the laws of al-Yāsīq in front of the laws of Allah and His Messenger.***

So Ibn Taymiyyah is likening the one who (absolutely) sources his judgements in other than the Book of Allah to whom? To the Tātār who put forward the legislation of al-Yāsīq over the legislation of the sharī'ah. This is explicit.

So whenever Shaykh al-Islām mentions taḥkīm of other than the sharī'ah, meaning making other than the Book of Allah the source of subsequent judgements, then know with certainty that he necessitates that this taḥkīm of other than the sharī'ah is accompanied with taqdīm (putting one in front of the other) of this man-made legislation over the sharī'ah of Allah.

So for the one who judges in a matter whilst sourcing his judgement in any man-made legislation that contradicts the sharī'ah, then Ibn Taymiyyah said about him:

فَهُوَ مِنْ جِنْسِ التَّتَارِ الَّذِينَ يُقَدِّمُونَ حُكْمَ الْيَاسِقِ عَلَى حُكْمِ اللَّهِ وَرَسُولِهِ.

Then he is akin to the Tātār who put forward (yuqaddimūna – يُقَدِّمُونَ) the laws of al-Yāsīq in front of the laws of Allah and His Messenger.

And this is kufr by ijmā' (consensus).

As you will come to see, the method of coping differs from one Madkhalī to the other. People like 'Abd al-Raḥmān Ḥassan and al-Rayyes like to gaslight to the extreme and deceive their audience by name-dropping and speaking quickly to give off the impression of knowledge and ḥujjah. And then there are people like Fāris al-Ḥammādī — or just plain morons — who like to include themselves in the conversation even though they clearly do not belong, even by the low standards that the Madkhalīs themselves have in place.

This is most evident in their coping with the clear statement of Ibn Kathīr with respect to those who judge by al-Yāsīq. Let us first read the statement of Ibn Kathīr and then see how these zanādiqah try to spin his statement. He (رحمه الله) said:

يُنْكِرُ تَعَالَى عَلَى مَنْ خَرَجَ عَنْ حُكْمِ اللَّهِ الْمُحْكَمِ، الْمُشْتَمِلِ عَلَى كُلِّ خَيْرٍ، النَّاهِي عَنْ كُلِّ شَرٍّ، وَعَدَلَ إِلَى مَا سِوَاهُ مِنَ الآرَاءِ وَالأَهْوَاءِ وَالاصْطِلاحَاتِ الَّتِي وَضَعَهَا الرِّجَالُ بِلا مُسْتَنَدٍ مِنْ شَرِيعَةِ اللَّهِ، كَمَا كَانَ أَهْلُ الجَاهِلِيَّةِ يَحْكُمُونَ بِهِ مِنَ الضَّلالاتِ وَالجَهَالاتِ، مِمَّا يَضَعُونَهَا بِآرَائِهِمْ وَأَهْوَائِهِمْ، وَكَمَا يَحْكُمُ بِهَا التَّتَارُ مِنَ السِّيَاسَاتِ الْمُلْكِيَّةِ الْمَأْخُوذَةِ عَنْ مَلِكِهِمْ جِنْكِيسَ خَانَ، الَّذِي وَضَعَ لَهُمُ الْيَاسِقَ، وَهُوَ عِبَارَةٌ عَنْ كِتَابٍ مَجْمُوعٍ مِنْ أَحْكَامٍ قَدِ اقْتَبَسَهَا عَنْ شَرَائِعَ شَتَّى مِنَ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ وَالْمِلَّةِ الإِسْلامِيَّةِ، وَفِيهَا كَثِيرٌ مِنَ الأَحْكَامِ أَخَذَهَا مِنْ مُجَرَّدِ نَظَرِهِ وَهَوَاهُ، فَصَارَتْ فِي بَنِيهِ شَرْعًا مُتَّبَعًا، يُقَدِّمُونَهَا عَلَى الْحُكْمِ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ.

وَمَنْ فَعَلَ ذلِكَ مِنْهُمْ فَهُوَ كَافِرٌ، يَجِبُ قِتَالُهُ حَتَّى يَرْجِعَ إِلَى حُكْمِ اللَّهِ وَرَسُولِهِ ﷺ، فَلا يَحْكُمُ سِوَاهُ فِي قَلِيلٍ وَلا كَثِيرٍ.[64]

Allah, the Most High, rebukes those who exit the fold of His clear, all good-encompassing, and all evil-repelling judgement, and instead deviate to other than it from whims, opinions, and terminologies which have been instituted by man, without any basis from the sharī'ah of Allah—just as the people of ignorance of the past used to judge by their misguided and ignorant systems of laws which were established by way of their whims and opinions—similar to how the Tātār used to judge by their system of governance which was established by their king, Genghis Khān, who placed for them al-Yāsīq, which was a book that contained a mixture of laws that he adopted from various sharā'i', from Judaism, Christianity, and Islam, and within it were laws taken merely by way of his whims and desires.

So it became a followed sharī'ah among his progeny, by which they put it in front of (yuqaddimūnahā – يُقَدِّمُونَهَا) judging by the Book of Allah and the Sunnah of His Messenger. And whosoever does that from among them, then he is a disbeliever who is to be fought until he, or they, return to the law of Allah and the Sunnah of His Messenger, and do not judge by anything else besides it—whether in small matters or in great matters.

ʿ**Abdulʿazīz al-Rayyis**:[65] The sixth doubt (which is brought by the "Khawārij"): They say that Ibn Kathīr cites a consensus that governing by al-Yāsīn is major kufr. This is mentioned by Ibn Kathīr in his tafsīr, as well as *al-Bidāyah wa al-Nihāyah*.

So it is said that this is truth, but it is predicated on what is intended by al-Yāsīn. Al-Yāsīq are a set of laws laid down by Genghis Khān for his people. Shaykh al-Islām said, as is found in his *Majmū' al-Fatāwā*: "…it is for them a way to reach Allah, just like the four madhāhib…"

[64] al-Bidāyah wa-l-Nihāyah
[65] https://youtu.be/oHMM8H3Udlw?t=3935

And likewise, this was mentioned by al-Maqrīzī in his book *al-Khuṭaṭ*. (Spoiler: this is also a lie). So anything like this, then it is major kufr — because one is claiming it as a religion — and this is tashrī‘ (legislating), which combines two matters: changing the legislation and ascribing it to the religion, by him claiming it is a way to Allah — and this is major kufr.

However, it is outside the scope of disagreement (between us and the Khawārij). So it is not appropriate to draw an analogy on this basis upon simply implementing (legislating) laws, without claiming them to be a way to Allah.

PGL: This is obviously a lie and a gross misrepresentation. What Shaykh al-Islām actually said is:

وَكَذلِكَ الأَكَابِرُ مِنْ وُزَرَائِهِمْ وَغَيْرِهِمْ يَجْعَلُونَ دِينَ الإِسْلامِ كَدِينِ الْيَهُودِ وَالنَّصَارَى، وَأَنَّ هذِهِ كُلَّهَا طُرُقٌ إِلَى اللَّهِ، بِمَنْزِلَةِ الْمَذَاهِبِ الأَرْبَعَةِ عِنْدَ الْمُسْلِمِينَ. ثُمَّ مِنْهُمْ مَنْ يُرَجِّحُ دِينَ الْيَهُودِ، أَوْ دِينَ النَّصَارَى، وَمِنْهُمْ مَنْ يُرَجِّحُ دِينَ الْمُسْلِمِينَ

And likewise, those in high status amongst them from their ministers and other than them, they used to liken the religion of Islam to Judaism and Christianity, in that all of these were ways to reach Allah, similar to the four madhāhib amongst the Muslims. Then some of them would go and claim that either Judaism, Christianity, or Islam was the most correct one.

Ibn Taymiyyah makes no mention that al-Yāsīq was believed to be a way to Allah by Genghis Khān, just like the four madhāhib. This is an outright lie. What Ibn Taymiyyah said was that the ministers and those in high status amongst the Tātār used to believe that Judaism, Christianity, and Islam were all ways that led to Allah, just like the four madhāhib. Al-Yāsīq is not even mentioned. And what is pathetic is that this misrepresentation and fabrication upon Ibn Taymiyyah is the only proof they have for refuting the established principle that (absolutely) placing anything other than the Qur’ān and Sunnah as a source of judgement is kufr akbar. This is the only proof they have, and it is an outright fabrication.

Fāris al-Ḥammādī:[66] And Ibn Taymiyyah gave an example about this. He said Genghis Khān, the Mongols — I think that is how they pronounce it in English — Genghis Khān, **he legislated religiously to his people**, and he had a book, I think it is called the Yāsāq, or something like that. Ibn Taymiyyah talked about this; he lived in the time of the Mongols. So he said they came and religiously legislated something for themselves, and **he ordered his people, Genghis Khān, to follow that book**. And that — yes — that definitely takes you out of the fold of Islam.

PGL: What Genghis Khān did with al-Yāsīq was istibdāl, not tabdīl, as these deceivers like to make out. He enforced it upon the people and made it the source of their judgements, but he never attributed it to Allah. And for those who want to persist that somehow Ibn Taymiyyah stated that Genghis Khān attributed al-Yāsīq to Allah, then this is explicitly refuted by Ibn Taymiyyah himself, where he said:

وَأَمَّا مَنْ كَانَ مِنْ جُهَّالِ أَهْلِ الْكِتَابِ الَّذِينَ يَقُولُونَ إِنَّهُ كَانَ مَلِكًا مُسَلَّطًا عَلَيْهِمْ، وَإِنَّهُ رَسُولُ غَاضِبٍ أَرْسَلَهُ اللَّهُ إِرْسَالا كَوْنِيًّا لِيَنْتَقِمَ بِهِ مِنْهُمْ، كَمَا أَرْسَلَ ُخْتُ نَصْرٍ وَسَنْحَالِيبَ عَلَى بَنِي إِسْرَائِيلَ، وَكَمَا أَرْسَلَ جِنْكِيسَ خَانَ وَغَيْرَهُ مِنَ الْمُلُوكِ الْكَافِرِينَ وَالظَّالِمِينَ، مِمَّا يَنْتَقِمُ بِهِ مِمَّنْ عَصَى؛ فَهؤُلاءِ أَعْظَمُ تَكْذِيبًا لَهُ وَكُفْرًا بِهِ مِنْ أُولَئِكَ.

[66] https://youtu.be/oHMM8H3Udlw?t=4069

فَإِنَّ هؤُلاءِ الْمُلُوكَ لَمْ يَقُلْ أَحَدٌ مِنْهُمْ إِنَّ اللَّهَ أَنْزَلَ عَلَيْهِ كِتَابًا، وَلا أَنَّ هذَا الْكَلامَ الَّذِي أُبَلِّغُهُ إِلَيْكُمْ هُوَ كَلامُ اللَّهِ، وَلا أَنَّ اللَّهَ أَمَرَكُمْ أَنْ تُصَدِّقُونِي فِيمَا أَخْبَرْتُكُمْ بِهِ، وَتُطِيعُونِي فِيمَا أَمَرْتُكُمْ بِهِ.

وَمَنْ لَمْ يُصَدِّقْنِي بَاطِنًا وَظَاهِرًا، فَإِنَّ اللَّهَ يُعَذِّبُهُ فِي الدُّنْيَا وَالآخِرَةِ

As for those who were from the most ignorant of the People of the Book, those who used to say: "He was a king that was imposed upon them, or that he was an angry Messenger, sent down by Allah (kawniyyan – see difference between kawniyyah vs. shar'iyyah), to take revenge upon them, just as He sent Nebuchadnezzar and Sennacherib to Banī Isrā'īl, and ***just as He sent Genghis Khān****, and others besides him from disbelieving and oppressive kings, through whom Allah takes revenge upon those who sin against Him." So those who say this are even more disbelieving and belying than those (kings) mentioned. F****or not one of those kings ever*** *said that Allah sent down upon him a book, nor that these words which they relay to you are the word of Allah, nor that Allah obligated you to believe in what I inform you of and obey what I command you with, nor that you must believe (in what I tell you) outwardly and inwardly, and if you do not, Allah will punish you in the dunyā and the ākhirah.*

Clear! Is there a more embarrassing state of affairs than that of the Madākhilah? To expose their tadlīs, all you need to do is read. Subḥān Allah. Ibn Taymiyyah did not even need to mention Genghis Khān to prove the point he is making in this passage. The point stands without even needing to mention him, yet he did—subḥān Allah. Does the tadlīs stop there?

ʿ**Abdulʿazīz al-Rayyis**:[67] The second shubhah (doubt) which the modern-day Khawārij object with, to make takfīr based on al-ḥākimiyyah, is His saying:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا[68]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

And the second response — and it is confirmed by, excuse me — the first response is supplemented and affirmed by the statement of Shaykh al-Islām Ibn Taymiyyah in his book *Minhāj as-Sunnah*, that the one who uses this āyah as proof to make takfīr due to ḥākimiyyah are the Khawārij.

So Ahl al-Sunnah do not use this āyah as proof; rather, only the Khawārij do. For Ahl al-Sunnah are contrary to that, and their consensus is a ḥujjah (proof).

PGL: Of course, at this point, you probably know where I'm going with this. Let's bring exactly what Ibn Taymiyyah said right before this and shortly after this citation. He said in *Minhāj as-Sunnah*:

فَقَالَ تَعَالَى:

[67] https://youtu.be/oHMM8H3Udlw?t=4212
[68] Sūrat al-Nisāʾ (4:65)

﴿فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا﴾.

فَمَنْ لَمْ يَلْتَزِمْ تَحْكِيمَ اللَّهِ وَرَسُولِهِ فِيمَا شَجَرَ بَيْنَهُمْ، فَقَدْ أَقْسَمَ اللَّهُ بِنَفْسِهِ أَنَّهُ لا يُؤْمِنُ.

وَأَمَّا مَنْ كَانَ مُلْتَزِمًا لِحُكْمِ اللَّهِ وَرَسُولِهِ بَاطِنًا وَظَاهِرًا، لَكِنْ عَصَى وَاتَّبَعَ هَوَاهُ، فَهذَا بِمَنْزِلَةِ أَمْثَالِهِ مِنَ الْعُصَاةِ

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا[69]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

So whoever does not adhere to (absolutely) governing (making the source of judgements) Allah and His Messenger in all matters of disputes, then Allah swears by Himself that they do not believe.

However, if they adhere to the ḥukm of Allah ***outwardly*** *(by not making the source of judgements other than the sharī'ah) and* ***inwardly*** *(by believing the sharī'ah is the best, most just, etc.), but they sin and follow their desires (in their individual judgements), then they have their share similar to those who are sinful.*

So the one who does not (absolutely) adhere to making the source of judgements the Qur'ān and Sunnah in all quarrels and disputes, then Allah testifies that he does not believe. However, as for the one who adheres to the obligation of what Allah sent down, but goes against it by way of his actions due to desires, then he receives a share of appropriate sins. Notice the difference in wording and overall context that Ibn Taymiyyah uses.

When he is describing major kufr, he mentions taḥkīm of other than the sharī'ah. Taḥkīm is an action of the limbs; it is not an action of the heart. Taḥkīm is an action of the limbs. When mentioning someone being sinful, he mentions the word ḥukm. Taḥkīm is more specific than ḥukm, and it means to source judgements in a specific legislation—in this case, other than what Allah sent down. And ḥukm is more general and is mentioned in the context of being an action of the heart, and as such requires additional conditions to reach major kufr.

Directly after this is what is deceptively cited by Ar-Rayyīs, as if to imply that Ibn Taymiyyah is saying that anyone who makes takfīr of the one who does taḥkīm of other than the sharī'ah of Allah is upon the path of the Khawārij. While in reality, Ibn Taymiyyah says the exact opposite. But let us cite what Ar-Rayyīs is citing. Ibn Taymiyyah said:

هَذِهِ الآيَةُ مِمَّا يَحْتَجُّ بِهَا الخَوَارِجُ عَلَى تَكْفِيرِ وُلاةِ الأَمْرِ الَّذِينَ لا يَحْكُمُونَ بِمَا أَنْزَلَ اللَّهُ.

And this āyah is what is used as proof by the Khawārij to make takfīr of the Muslim leaders who do not judge by what Allah sent down.

[69] Sūrat al-Nisā' (4:65)

Okay, notice how he says (يَحْكُمُونَ), which is the verb form of ḥukm. He does not say taḥkīm, where the verb form would be (يُحَكِّمُونَ). So all he is saying is that the Khawārij of old used this āyah to make takfīr of Muslim leaders who, according to them, did not judge in a certain (individual) matter by what they perceived to be Allah's ḥukm — i.e., the Khawārij misapplied this verse.

Further, to remove any doubt as to what Ibn Taymiyyah truly thinks of sourcing legislation other than the Qur'ān and Sunnah, one could look to the paragraphs directly before this citation. But for the purposes of not making this longer than it needs to be, we will cite what follows the deceitful citation by only a couple of sentences — only a couple of sentences. Ibn Taymiyyah said:

قَالَ تَعَالَى:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾ [70]

وَقَالَ:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾ [71]

فَالأُمُورُ الْمُشْتَرَكَةُ بَينَ الأُمَّةِ لا يُحَكَّمُ فِيهَا إِلَّا الْكِتَابُ وَالسُّنَّةُ.

لَيْسَ لأَحَدٍ أَنْ يُلْزِمَ النَّاسَ بِقَوْلِ عَالِمٍ، وَلا أَمِيرٍ، وَلا شَيْخٍ، وَلا مَلِكٍ.

وَمَنِ اعْتَقَدَ أَنَّهُ يَحْكُمُ بَينَ النَّاسِ بِشَيْءٍ مِنْ ذلِكَ، وَلا يَحْكُمُ بَيْنَهُمْ بِالْكِتَابِ وَالسُّنَّةِ، فَهُوَ كَافِرٌ

And Allah says:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

(And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge)…)

And He says:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

(And if you differ in anything amongst yourselves, refer it to Allah and His Messenger …).

So in matters that affect the entire Ummah, ***then nothing should govern (be the source of judgements) them except the Qur'ān and Sunnah.*** *And it is not for anyone to impose upon the people a saying (to govern them with that which contradicts the Qur'ān and Sunnah), whether it be from the sayings of a scholar, governor, elder, or king.*

And whosoever knows that he is governing the people with something of that nature, and that he is not governing them by the Qur'ān and Sunnah, ***then he is a disbeliever.***

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[70] Sūrat ash-Shūrā (42:10)
[71] Sūrat an-Nisāʾ (4:59)

So if someone judges in a matter and he (absolutely) sources his judgement(s) in that which he knows is not from the Qur'ān and Sunnah, but rather in that which is contradictory from the sayings of a scholar, governor, or ruler, then he is a kāfir. This is all talking about the one judging in the capacity of a qāḍī. What, then, of the one who knowingly legislates man-made legislation contrary to the Qur'ān and Sunnah to be the source of all subsequent judgements, and forces the judges to judge by this man-made legislation, enforces it, and punishes those who do not adhere to it? It is min bāb awlā that this be an even greater manifestation of kufr.

And a fitting end to this chapter is to mention the affair of one of the descendants of Genghis Khān, Taymūr Lank. He used to openly proclaim Islam and attend the Jumu'ah ṣalāh, and he used to pray standing even though he had a limp. You know, nowadays people with a limp will pray sitting down. But this man, he was trying to go the extra mile. And even in the lands he governed, the open sharā'i' of Islam used to be seen and witnessed.

Ibn al-'Imād says about Taymūr Lank in *Shadharāt al-Dhahab*:

كَانَ يُقَدِّمُ قَوَاعِدَ جِنْكِيسَ خَانَ، وَيَجْعَلُهَا أَصْلا، وَلِذلِكَ أَفْتَى جَمْعٌ جَمٌّ بِكُفْرِهِ، مَعَ أَنَّ شَعَائِرَ الإِسْلامِ فِي بِلادِهِ ظَاهِرَةٌ.

And he (Taymur Lank) used to put ***forward the principles of Genghis Khān and used to make them the primary source (of governing)****, and that is why a large portion of scholars gave the ruling of takfīr upon him,* ***even though the open symbols of Islam were apparent in the lands he governed.***

Chapter 5: Nonsensical Rebuttals

PGL: After they realized that their own scholars, and likewise the classical scholars of Islam, refute them in this matter, they started to bring these weird, nonsensical rebuttals.

ʿAbd al-ʿAzīz al-Ḥaqqān:[72] They think ruling by the ruling of Allah is only for the ruler. Allah's aid is sought. You really think so? That everyone is responsible—he is a shepherd—and being a shepherd is like being an amīr, like the ruler in his house, and he is responsible for his subjects.

If someone then starts doing that which is ḥarām and he (the shepherd) knows that it is ḥarām, he is ruling by other than the ruling of Allah?! Because the ruling of Allah is that this is ḥarām, and he says, "Eh, no problem, do it." He allows his child to do it. Then we say he is a kāfir?

PGL: Does a father legislate laws to be applied on the masses that contradict the sharī'ah, yā aḥmaq (idiot)? Is the father sourcing all subsequent judgements to be based in man-made legislation?

What would be a more appropriate comparison is to compare a father allowing his son to sin with a qāḍī issuing an individual judgement between two people by other than what Allah sent down due to his desires. And because these are two similar manifestations of al-ḥukm bi ghayri mā anzala Allah (individual judgements), similar tafṣīl applies.

Does the father believe that the ḥukm of Allah is less than or equal to his ḥukm? Does the father believe that the ḥukm of Allah does not apply to this time? If so, he is a kāfir. If not, then he gets his share of sins appropriate to his action.

ʿAbd al-ʿAzīz al-Ḥaqqān:[73] Instantly, instantly after the first lesson that I gave, I started getting messages about, "Uh, yeah, yeah, what you're bringing does not apply to the rulers nowadays. They do not rule by the ruling of Allah. Bring us from these times where people were ruling by the ruling of Allah or they were not." Allah al-musta'ān, Allah al-musta'ān. As if al-Ḥajjāj ibn Yūsuf al-Thaqafī was ruling by the rule of Allah.

PGL: This individual is either a jāhil in this mas'ala or he is trying really hard to gaslight his audience. He sets up a straw man in the usual Madkhalī fashion. And this straw man is aided by the imprecise usage of the word "ruling," or at the very least by not qualifying what he means by ruling. He claims that some people messaged him saying that what he has been citing as proof does not apply to present-day rulers because "they don't rule by the rule of Allah," and asks him to bring examples from the past of rulers "ruling" by other than what Allah sent down.

Again, either this individual does not understand English very well, or he is intentionally trying to gaslight his audience.

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[72] https://youtu.be/oHMM8H3Udlw?t=4592
[73] https://youtu.be/oHMM8H3Udlw?t=4674

Clearly, what these people meant is that the narrations pertaining to the fiqh of dealing with Muslim rulers do not apply to modern-day rulers **because modern-day rulers are murtaddīn**, as they have placed man-made legislation as the source of all subsequent judgements—man-made legislation that contradicts the sharī‘ah of Allah subḥānahu wa ta‘ālā—and this is kufr.

So when they ask you to bring examples of rulers of the past "ruling" by other than what Allah sent down, they are not asking you to bring examples of jawr or oppression, or even persistent oppression, or even extreme oppression like al-Ḥajjāj. They are asking you to bring examples of rulers who openly did istibdāl and said, "We will now rule this country or this city by the legislation of the Romans." They are asking you to bring examples of rulers of the past **who told (all) their judges to source their judgements** in this said man-made law, or their man-made customs, or who told their judges to source their judgements in the law of the Romans, the law of the Persians, or a mix of all of them together.

Nobody in the past did that. And when people in the past did that (i.e., the Tātār), **the scholars issued scathing fatāwā of takfīr**. That is what people are asking you to bring proof of, yā aḥmaq. At least have the integrity to present the argument of your opponents properly, and then have the courage to attempt to refute it as it is.

This goes without mentioning: if there is nothing to indicate from either saying, writing (published general legislation), or action (such as knowingly legislating laws that contradict the sharī‘ah, or replacing the existing sharī‘ah with man-made sharī‘ah to be the source of all subsequent judgements), then whenever we see oppression—even if it is persistent, even if it is severe—we must apply the general conditions that the scholars have mentioned for the āyah of *wa-man lam yaḥkum bimā anzala Allāhu fa-ulā'ika hum al-kāfirūn* (وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ) to reach the level of major kufr. Because there is nothing in persistent and severe oppression that absolutely necessitates a kufrī belief. We need something external to judge with kufr, such as someone knowingly legislating a (general) law to replace or to be in place of the sharī‘ah of Allah. Because as Muslims, we judge with the apparent.

If we see nothing external, and it is only a Muslim oppressing, or a judge issuing an individual judgement that is oppressive, **then we say *kufr dūna kufr*, unless certain conditions are met**—and we stated what they are earlier.

Fāris al-Ḥammādī:[74] But Allah's rule is a general statement. How much of Allah's rule should we apply? One hundred percent? Forty percent? Fifty percent? What is it? If somebody does not apply Allah's rule—one percent or ten percent—is he outside the fold of Islam or not?

PGL: A qāḍī not applying the sharī‘ah in all cases and/or judgements, or a ruler oppressing and by extension not applying the sharī‘ah**, is not the same as making the source of these judgements the laws of the disbelievers or man-made laws, etc**. The latter necessitates a kufrī belief, whereas the former requires additional conditions to be in place for takfīr to be declared upon a person. The fact that this distinction even needs to be made to these pseudo-Salafīs only shows the cognitive degradation of the Madkhalī cult.

[74] https://youtu.be/oHMM8H3Udlw?t=4877

I repeat, and I make it clear for the Madkhalīs listening: when a ruler legislates man-made laws in place of the sharī'ah of Allah ta'ālā, **this necessitates that he views the sharī'ah of Allah** as either less than the man-made legislation, equal to it, not applicable for all times, or that he prefers his man-made legislation over the sharī'ah—i.e. *taqdīm* (تقديم). And whoever believes any of this is a kāfir by ijmā'. This is our belief, and it has always been our belief. This makes us of the Khawārij, or Takfiris?

al-Fawzān:[75] The words (in my book) are clear. There is no problem in it; it is clear. And there is *tafsīl* surrounding it which is mentioned. And after that, it mentions that **the one who removes the Sharīʿah (or a ḥukm within the Sharīʿah) permanently and replaces it with man-made laws—this is proof that he views the man-made law(s) as better than the Sharīʿah.** And whoever views man-made laws as better than the Sharīʿah**, then he is a kāfir, and there is no problem (in believing that).**

This is all mentioned within the book

PGL: What about the shaykh of al-Fawzān, the noble shaykh Muḥammad ibn Ibrāhīm (رحمه الله)? Obviously, the Madkhalīs and their likes know of the scathing letter *Taḥkīm al-Qawānīn*. Some have attempted to claim that the shaykh retracted, while others take a more daring approach of trying to gaslight their audience and say that this risālah in fact supports their warped understanding with respect to general legislation.

Fāris al-Ḥammādī:[76] Now we come to — **the Khawārij have this very bad habit of taking things out of context and cropping and twisting the words of the 'ulamā' to suit their deviance**. They say, "Oh, there's this scholar called Muḥammad ibn Ibrāhīm," a contemporary scholar, a modern scholar. He said that anybody who does not apply Allah's rule (i.e. does not govern by it), even if he does not believe that it is the best, even if he believes it is the best, then he is out of the fold of Islam. And he talked about this — the scholar, may Allah have mercy on him — he talked about this in his collection of fatāwā, *Majmū' al-Fatāwā*, **and this is false.**

PGL: There is no better refuter of this nonsense (besides the Qur'ān and Sunnah as per the understanding of the Salaf) than the Shaykh himself, raḥimahu Allah ta'ālā. Within the very letter that is referenced by Fāris the zindīq. He (رحمه الله) said:

فَانْظُرْ كَيْفَ سَجَّلَ تَعَالَى عَلَى الحَاكِمِينَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ بِالْكُفْرِ وَالظُّلْمِ وَالْفُسُوقِ، وَمِنَ الْمُمْتَنِعِ أَنْ يُسَمِّيَ اللَّهُ سُبْحَانَهُ الحَاكِمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ كَافِرًا وَلا يَكُونُ كَافِرًا، بَلْ هُوَ كَافِرٌ مُطْلَقًا؛ إِمَّا كُفْرُ عَمَلٍ، وَإِمَّا كُفْرُ اعْتِقَادٍ.

وَمَا جَاءَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي تَفْسِيرِ هذِهِ الآيَةِ مِنْ رِوَايَةِ طَاوُوسٍ وَغَيْرِهِ يَدُلُّ أَنَّ الحَاكِمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ كَافِرٌ: إِمَّا كُفْرُ اعْتِقَادٍ نَاقِلٍ عَنِ المِلَّةِ، وَإِمَّا كُفْرُ عَمَلٍ لا يَنْقُلُ عَنِ المِلَّةِ.

أَمَّا الأَوَّلُ — وَهُوَ كُفْرُ الاعْتِقَادِ — فَهُوَ أَنْوَاع

[75] https://youtu.be/oHMM8H3Udlw?t=4959
[76] https://youtu.be/oHMM8H3Udlw?t=5006

So reflect how Allah decreed upon those who judge by other than what Allah sent down, with disbelief, oppression, and wickedness, and it is from that which is impossible, that Allah call the one who judges by other than what Allah sent down a disbeliever, and he not be a disbeliever- rather he is absolutely a disbeliever, with it being either minor Kufr (كُفْرُ عَمَل) or Major Kufr (كُفْرُ اعْتِقَادٍ).

And what was narrated from Ibn ʻAbbās, in evoking this āyah, from the narration of Ṭāwūs and others, attests to the fact that the one who judges by other than what Allah sent down is a kāfir— either major kufr or minor kufr.

As for the first, and it is كُفْرُ اعْتِقَادٍ (Major Kufr), then it is of types:

He then begins to describe the various types of kufrī manifestations **of** al-ḥukm bi ghayri mā anzala Allāh related to what? kufru iʻtiqādin (كُفْرُ اعْتِقَادٍ) (major kufr), and he mentions six total manifestations; number five is as follows:

الخَامِسُ، وَهُوَ أَعْظَمُهَا وَأَشْمَلُهَا وَأَظْهَرُهَا: مُعَانَدَةً لِلشَّرْعِ، وَمُكَابَرَةً لأَحْكَامِه، وَمُشَاقَّةٌ لِلَّه وَلِرَسُولِه، وَمُضَاهَاةً بِالمَحَاكِمِ الشَّرْعِيَّةِ إِعْدَادًا وَإِمْدَادًا وَإِرْصَادًا وَتَأْصِيلا وَتَفْرِيعًا وَتَشْكِيلا وَتَنْوِيعًا وَحُكْمًا وَإِلْزَامًا وَمَرَاجِعَ مُسْتَمَدَّاتٍ.

فَكَمَا أَنَّ لِلْمَحَاكِمِ الشَّرْعِيَّةِ مَرَاجِعَ مُسْتَمَدَّاتٍ، مَرْجِعُهَا كُلُّهَا إِلَى كِتَابِ اللَّه وَسُنَّةِ رَسُولِه ﷺ، فَلِهذِهِ المَحَاكِمِ مَرَاجِعُ هِيَ الْقَانُونُ الْمُلَقَّنُ مِنْ شَرَائِعَ شَتَّى وَقَوَانِينَ كَثِيرَةٍ، كَالْقَانُونِ الْفِرَنْسِيِّ، وَالْقَانُونِ الأَمْرِيكِيِّ، وَالْقَانُونِ الْبِرِيطَانِيِّ، وَغَيْرِهَا مِنَ الْقَوَانِينِ، وَمِنْ مَذَاهِبِ بَعْضِ الْبِدْعِيِّينَ الْمُنْتَسِبِينَ إِلَى الشَّرِيعَةِ، وَغَيْرِ ذلِكَ.

فَهذِهِ المَحَاكِمُ الآنَ فِي كَثِيرٍ مِنْ أَمْصَارِ الإِسْلامِ مُهَيَّأَةٌ، مُكَمَّلَةٌ، مَفْتُوحَةُ الأَبْوَابِ، وَالنَّاسُ إِلَيْهَا أَسْرَابٌ إِثْرَ أَسْرَابٍ؛ يَحْكُمُ حُكَّامُهَا بَيْنَهُمْ بِمَا يُخَالِفُ حُكْمَ الْكِتَابِ وَالسُّنَّةِ مِنْ أَحْكَامِ ذلِكَ الْقَانُونِ، وَتُلْزِمُهُمْ بِهِ، وَتُقِرُّهُمْ عَلَيْهِ، وَتَحْتِمُهُ عَلَيْهِمْ؛ فَأَيُّ كُفْرٍ فَوْقَ هذَا؟ وَأَيُّ مُنَاقَضَةٍ لِلشَّهَادَةِ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بَعْدَ هذِهِ الْمُنَاقَضَةِ

The fifth: And it is the most extreme, most encompassing, and most open in being resistant of the Sharīʻah, and being arrogantly defiant against its Laws, and disassociating from Allāh and His Messenger*, and competing with the Sharīʻah courts (whether it be) in planing and expanding (its laws), (in) codifying and organising (its laws), or in the types and categorising (of laws)****, and in judging by them and enforcing them (the laws), and also being the source (of subsequent judgements).***

For just as the Sharīʻah courts have a basis and source their judgements in the Qurʾān and Sunnah of the Messenger, ***these courts also have a basis and source, of which man-made laws which is a mix of various legislations and laws,*** *such as the French, American, British Laws, and other than them from laws and systems, or within the Madhhab of the innovators and claimants of (those who love the) Sharīʻah, and other than them.*

So these courts are now spread out in the lands of Islām, formatted and encompassing (of the peoples affairs), open and accessible to the people (to seek its judgment), and the people are fleeing to it in droves, and the courts judge the people ***by sourcing their judgements in other than the Book of Allāh and Sunnah of His Messenger, from those man-made laws, and likewise insists, enforces, and obligates*** *(the people to comply with their judgments).*

So what Kufr can be more in disbelief than this? *And what more of a contradiction of the testimony that Muḥammad is the Messenger of Allāh, can there be than the?*

PGL: Just to show you the level of deception and idiocy of Fāris al-Ḥammādī, he tries to quickly brush over and summarize the entire position of the Shaykh by stating the following.

Fāris al-Ḥammādī:[77] The Imām in his books, **he said this generally. He didn't specify. And he gave an example. He said some of the Bedouins, they legislate, religiously legislate rulings for themselves. And they do istiḥlāl**. Yeah, they flip what's ḥalāl to ḥarām and ḥarām to ḥalāl. He said this takes you out of the folds of Islām.

He elaborated and confirmed this in a specific letter about this issue. I think it's called "Taḥkīm al-Qawānīn al-Waḍʿiyyah" or something like that. It's on the Internet. You can look it up and I'll give you the references. Don't worry. All what I've mentioned, I'll give you the references too.

PGL: First off, the example that he's referencing and that's elaborated in the letter of Taḥkīm al-Qawānīn is the sixth mentioned manifestation of Kufr Akbar, of Kufr al-Iʿtiqād mentioned by the Shaykh. In this elaboration and example, the Shaykh **doesn't mention anything**, anything about "religiously legislating," nor does he even mention istiḥlāl. This is a lie, obviously. The Shaykh said in the sixth manifestation:

السَّادِسُ، مَا يَحْكُمُ بِهِ كَثِيرٌ مِنْ رُؤَسَاءِ الْعَشَائِرِ وَالْقَبَائِلِ مِنَ الْبَوَادِي وَنَحْوِهِمْ، مِنْ حِكَايَاتِ آبَائِهِمْ وَأَجْدَادِهِمْ وَعَادَاتِهِمُ الَّتِي يُسَمُّونَهَا سُلُومُهُمْ، يَتَوَارَثُونَ ذلِكَ مِنْهُمْ وَيَحْكُمُونَ بِهِ، وَيَحْصُلُونَ عَلَى التَّحَاكُمِ إِلَيْهِ عِنْدَ النِّزَاعِ، بَقَاءً عَلَى أَحْكَامِ الجَاهِلِيَّةِ، وَإِعْرَاضًا وَرَغْبَةً عَنْ حُكْمِ اللَّهِ وَرَسُولِهِ ﷺ؛ فَلا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللَّهِ

The sixth: *What many of the Bedouin and nearby tribal leaders judge by, from their habits and customs of their forefathers, that they refer to as "Slumuhom," for which they inherited from them (the forefathers),* ***and so they base their judgements in it and likewise seek its judgement in times of dispute,*** *thereby stating upon these laws of Jāhiliyyah, in knowingly objecting to and wanting to avoid the Laws of Allāh and His Messenger, and there is no might and power except by Allāh.*

PGL: Given that it is the 6th manifestation he mentions, by necessity we know one of the following. **Either he purposely skipped over number 5**, the one we have mentioned prior, in which the Shaykh calls sourcing judgements and man-made laws in place of the Sharīʿah as being kufr, and one of the worst manifestations of enmity towards the Sharīʿah of Allāh, or he is simply blindly parroting ʿAlī al-Ḥalabī talking points, which the Lajnah explicitly and harshly refuted in their **fatwā number 21,517**. They said in point number 4:

تَحْرِيفُهُ لِمُرَادِ سَمَاحَةِ الْعَلَّامَةِ الشَّيْخِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ رَحِمَهُ اللَّهُ تَعَالَى فِي رِسَالَتِهِ تَحْكِيمِ الْقَوَانِينِ الْوَضْعِيَّةِ؛ إِذْ زَعَمَ جَامِعُ الْكِتَابِ الْمَذْكُورِ أَنَّ الشَّيْخَ يَشْتَرِطُ الاسْتِحْلالَ الْقَلْبِيَّ، مَعَ أَنَّ كَلامَ الشَّيْخِ وَاضِحٌ وُضُوحَ الشَّمْسِ فِي رِسَالَتِهِ الْمَذْكُورَةِ، عَلَى جَادَّةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

His distortion of the intended meaning of the eminent ʿAllāmah, the Shaykh Muḥammad ibn Ibrāhīm*, in his treatise titled* Taḥkīm al-Qawānīn al-Waḍʿiyyah*, in which the compiler of the mentioned book (i.e. ʿAlī al-Ḥalabī)* ***falsely claims that the Shaykh conditions istiḥlāl of the heart***

[77] https://youtu.be/oHMM8H3Udlw?t=5206

(for one to fall into kufr), ***whilst the words of the Shaykh are as clear as the sun****, in his aforementioned treatise, which is upon the Manhaj of Ahl al-Sunnah wa al-Jamāʿah.*

To provide you with more examples of his statements, which are as clear as the day with a bright sun, he said (رحمه الله) in his famous letter (*Taḥkīm al-Qawānīn al-Waḍʿiyyah*):

اِنَّ مِنَ الْكُفْرِ الأَكْبَرِ الْمُسْتَبِينِ نَزِيلَ الْقَانُونِ اللَّئِيمِ مَنْزِلَةَ مَا نَزَلَ بِهِ الرُّوحُ الأَمِينُ عَلَى قَلْبِ مُحَمَّدٍ ﷺ لِيَكُونَ مِنَ الْمُنْذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ.

لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا ﴾[78].

وَقَدْ نَفَى اللَّهُ سُبْحَانَهُ وَتَعَالَى الإِيمَانَ عَمَّنْ لَمْ يَحْكُمِ النَّبِيُّ ﷺ فِيمَا شَجَرَ بَيْنَهُمْ، نَفْيًا مُؤَكَّدًا بِتَكْرَارِ أَدَاةِ النَّفْيِ وَبِالْقَسَمِ، قَالَ تَعَالَى:

﴿ فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا ﴾.[79]

It is ***from the clear Major Kufr****: to put the accursed man-made laws in place of that which was revealed by the angel Jibrīl (عليه السلام) upon the heart of Muḥammad, (who was sent) to be a warner in the clear Arabic language, as is His saying:*

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا ﴾

"If you disagree over anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day. That is better and fairer in outcome."

And Allah has absolutely negated belief for the one who does not (absolutely) govern the Messenger in matters of dispute (i.e. make the Sharīʿah the source of judgements), by repeating a negational phrase as well as taking an oath. Allah says:

﴿ فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُونَ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا ﴾

"But no, by your Lord, they will not truly believe until they make you (O Muḥammad ﷺ) judge in all matters of dispute between them, then find no discomfort within themselves regarding what you have decided, and submit in full submission."

Fāris al-Ḥammādī:[80] He said that anybody who does not apply Allah's rule (i.e. does not govern by it), even if he does not believe that it is the best, even if he believes it is the best, then he is out of the fold of Islam. And he talked about this — the scholar, may Allah have

[78] Sūrat an-Nisāʾ (4:59)
[79] Sūrat al-Nisāʾ (4:65)
[80] https://youtu.be/oHMM8H3Udlw?t=5416

mercy on him — he talked about this in his collection of fatāwā, *Majmū' al-Fatāwā*, **and this is false.**

PGL: Want to take a wild guess what is found in his compilation of letters and fatāwā (i.e. his letter titled *Taḥkīm al-Qawānīn al-Waḍʿiyyah*)? He said:

وَلَعَلَّكَ أَنْ تَقُولَ: لَوْ قَالَ مَنْ حَكَّمَ القَانُونَ —: "أَنَا أَعْتَقِدُ أَنَّهُ بَاطِلٌ" فَهذَا لا أَثَرَ لَهُ، بَلْ هُوَ عَزْلٌ لِلشَّرْعِ؛ كَمَا لَوْ قَالَ أَحَدٌ: "أَنَا أَعْبُدُ الأَوْثَانَ وَأَعْتَقِدُ أَنَّهَا بَاطِلٌ"

*And perhaps you'll say: if the person who governs by man-made laws says: "I believe that these man-made laws are false. "**this has no weight to it"** rather (his actions) is removing (the governing) of the shariah - **and it's similar to someone saying: I worship these idols but I believe they're falsehood** (I.e not worthy of being worshipped)*

As you can see - this matter is crystal clear.

Fāris al-Ḥammādī:[81] Then, akhī, come and look at his students, (of) Muḥammad ibn Ibrāhīm. Who are his students? Ibn Bāz, Ibn ʿUthaymīn, Ṣāliḥ al-Fawzān—all these scholars, some of whom are living with us today. **Do they do takfīr? Do they confirm that about their Shaykh, their teacher? The answer is no.**

Ṣāliḥ al-Fawzān

al-Fawzān:[82] The words (in my book) are clear. There is no problem in it; it is clear. And there is *tafsīl* surrounding it which is mentioned. And after that, it mentions that the one who removes the Sharīʿah (or a ḥukm within the Sharīʿah) permanently and replaces it with man-made laws—**this is proof that he views the man-made laws as better than the Sharīʿah. And whoever views man-made laws as better than the Sharīʿah, then he is a kāfir, and there is no problem (in believing that).**
This is all mentioned within the book, yet they take parts and leave other parts to fit their understanding, and they leave the remaining commentary. If they had read the commentary from the beginning—(inaudible).

Questioner: And the statements of Shaykh Muḥammad ibn Ibrāhīm are the same as this?

al-Fawzān: Yes, exactly. **The one who removes the Sharīʿah and replaces it with man-made laws—then this is proof that he views man-made laws as better than the Sharīʿah. And whoever views the man-made laws as better than the Sharīʿah,**

Ibn Bāz

[81] https://youtu.be/oHMM8H3Udlw?t=5465
[82] https://youtu.be/oHMM8H3Udlw?t=5481

Ibn Bāz:[83] **The one who does not govern by the Islamic Sharīʿah is considered a disbeliever**, because the one who dissolves the Sharīʿah, and is pleased with man-made laws, and governs the masses by it—and likewise their affairs—**then (by necessity) he is pleased with other than the Sharīʿah of Allah, and belittles the Sharīʿah, and claims (by virtue of his action) that the Sharīʿah is not fit to govern the people.**
So for those who base their laws that will govern the people in the opinions of men—whether it be French, Italian, American, British or Soviet laws, or that which is similar to them—**then these people (who do that) are considered people who have thrown the Book of Allah behind their backs. They are not upon Islam, nor are they Muslim rulers.**

Ṣāliḥ al-Āsh-Shaykh

Ṣāliḥ al-Āsh-Shaykh:[84] This specific matter—and it is *"seeking judgement (taḥākum) via other than the Sharīʿah of Allah"*—is from the matters in which many mistakes occur (when being discussed), especially amongst the young brothers in these lands and others. And it is from the reasons which causes disunity amongst the Muslims, because the opinions of the people regarding this matter are not one.

As such, it is incumbent upon the student of knowledge to seek that which the proofs (from the Qurʾān and Sunnah) point towards, and then towards that which the scholars have made clear from explaining these proofs, based off of what they understand from the principles of the Sharīʿah and tawḥīd.

And from the ways that many mistakes occur in this matter is that the people have made this matter—making judgements and seeking judgements—singular in the way you view (and understand it). Whereas, in reality, it is of multiple views (or manifestations).
And from its manifestations is when there is a permanent legislation to be implemented (and enforced) which contradicts the laws of Allah. This legislation, **by virtue of it being made a legislation (to govern the people by), is kufr, and the legislator(s) is a kāfir. And his kufr is apparent and clear, because he made himself a ṭāghūt,** and he ordered the people to worship him by virtue of obeying him (in that which contradicts the Sharīʿah), while he is pleased with it (i.e., the enforcement of the laws).

There is also those who judge by the aforementioned man-made law. This is the second manifestation. So the legislator is one manifestation, and the one who judges by the legislation is another manifestation, and the one who seeks judgement through this legislation is another manifestation, and the fourth manifestation is those from the nations who adopt this legislation. So we have four manifestations (pertaining to this matter).
The legislator, and those who obey him in making ḥalāl ḥarām (and vice versa), thus contradicting the Sharīʿah of Allah, is a kāfir. And the one who obeys him has taken him as a lord besides Allah (i.e., a kāfir as well).

As for the one who judges by this (man-made) legislation, then it must be discussed with detail and precision. If he judges once, twice, or (slightly) more than that, and it is not his habit to do so, and he knows that he is sinful—this is with regards to the Islamic judge who judges in a matter. If he knows he is sinful and judges by other than the Sharīʿah, then his

[83] https://youtu.be/oHMM8H3Udlw?t=5528
[84] https://youtu.be/oHMM8H3Udlw?t=5577

ḥukm is that which is similar to the people of sins (i.e., minor kufr), and he is not to be declared a kāfir until he deems it ḥalāl (or ḥarām, depending on the circumstances).
And that is why you will find some of the people of knowledge say that the one who judges by other than the Sharīʿah cannot be declared a kāfir until he makes istiḥlāl (deeming what is impermissible permissible by way of belief, saying, or action).

And this is correct; **however, this ruling is not to be applied to the one who legislates and implements (or enforces) man-made laws.** So the one who judges (qāḍī), as Ibn ʿAbbās said, *kufran dūna kufr* (minor kufr)—*"…it is not the kufr which they go to…"*—meaning whoever judges in a matter between two by way of his desires, likewise going against the Sharīʿah of Allah, and he knows he is sinful and does not make istiḥlāl, then this is *kufran dūna kufr*.

As for the judge (qāḍī) who does not judge by the Sharīʿah of Allah in the first place (or at all), rather he judges by and enforces upon the people something other than the Sharīʿah, then in this scenario the people of knowledge have stated that he is a kāfir—similar to the kufr of the one who legislates these man-made laws—because Allah says:

يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ

"And they wish to go for judgement (in their disputes) to the ṭāghūt."

So Allah made the one who does not judge by the Sharīʿah at all—Allah called him a ṭāghūt.
And Allah said:

وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

"While they have been ordered to reject them."

And from the people of knowledge are those who have said that even in the aforementioned circumstance, they do not commit major kufr until they make istiḥlāl—because he can judge by other than the Sharīʿah (in its entirety) and still consider himself sinful. So they say he receives the same ruling as the one who is persistent upon a sin without making tawbah from it.
And the first saying regarding this circumstance—**that the one (qāḍī) who does not judge by the Sharīʿah in the first place (or at all), and enforces this upon the people (by way of his judgements), that he is a kāfir—is what is correct according to me. And it is likewise according to my grandfather, Shaykh Muḥammad ibn Ibrāhīm (رحمه الله),** as mentioned in his (famous) risālah titled *"Tashkīl al-Qawānīn"*. Because in reality, **the action of not judging by the Sharīʿah absolutely cannot manifest from a heart which has rejected the ṭāghūt.** On the contrary, this action manifests only from a heart which holds man-made laws and judging by them in high esteem.

Ṣāliḥ al-Āsh-Shaykh:[85] As for the category, and it is that of man-made laws, then it has become increasingly prevalent with the rise of the colonization of this Ummāh. There exist many countries who replaced the Sharīʿah of Islām with the Sharīʿah of the colonising disbelievers, whether it be French, British, or American laws, or that which is similar to them.

[85] https://youtu.be/oHMM8H3Udlw?t=5935

So, **the Sharīʿah of Islām is not the governing source except in certain matters, meaning the man-made laws are instead the governing source.** As for the Sharīʿah of Islām, then it is not governed by in the lands except in certain matters. **And this is replacing (استبدال) of the Sharīʿah (of Islām) with the Sharīʿah (of the disbelievers), and it is Major Disbelief,** and we seek refuge in Allāh.

PGL: For Ibn ʿUthaymīn, we will address his clear and documented position in the next chapter, in shāʾ Allāh taʿālā. Just in case you think we are still "taking it out of context," here is another instance of Ṣāliḥ al-Fawzān confirming the distinction made by Shaykh Muḥammad ibn Ibrāhīm with respect to general legislation, in his (Fawzān) book titled *al-Tawḥīd*, where he said:

وَقَالَ الشَّيْخُ مُحَمَّدُ بْنُ إِبْرَاهِيمَ: وَأَمَّا الَّذِي قِيلَ فِيهِ إِنَّهُ كُفْرٌ دُونَ كُفْرٍ، إِذَا حَاكَمَ إِلَى غَيْرِ اللَّهِ، مَعَ اعْتِقَادِهِ أَنَّهُ عَاصٍ، وَأَنَّ حُكْمَ اللَّهِ هُوَ الحَقُّ، فَهذَا الَّذِي يَصْدُرُ مِنْهُ المَرَّةُ وَنَحْوِهَا.

أَمَّا مَنْ جَعَلَ الْقَوَانِينَ بِتَرْتِيبٍ وَتَخْضِيعٍ، فَهُوَ كُفْرٌ، وَإِنْ قَالُوا: "أَخْطَأْنَا، وَحُكْمُ الشَّرْعِ أَعْدَلُ"، فَهذَا كُفْرٌ نَاقِلٌ عَنِ المِلَّةِ مُطْلَقًا.

فَفَرَّقَ رَحِمَهُ اللَّهُ بَيْنَ الحُكْمِ الجُزْئِيِّ الَّذِي لا يَتَكَرَّرُ، وَبَيْنَ الحُكْمِ الْعَامِّ الَّذِي هُوَ المَرْجِعُ فِي جَمِيعِ الأَحْكَامِ أَوْ غَالِبِهَا، وَقَرَّرَ أَنَّ هذَا الْكُفْرَ نَاقِلٌ عَنِ المِلَّةِ مُطْلَقًا.

وَذٰلِكَ لأَنَّ مَنْ نَحَّى الشَّرِيعَةَ الإِسْلامِيَّةَ، وَجَعَلَ الْقَانُونَ الْوَضْعِيَّ بَدِيلا مِنْهَا، فَهذَا دَلِيلٌ عَلَى أَنَّهُ يَرَى أَنَّ الْقَانُونَ أَحْسَنُ وَأَصْلَحُ مِنَ الشَّرِيعَةِ، وَهذَا بِلا شَكٍّ كُفْرٌ أَكْبَرُ يَخْرُجُ مِنَ المِلَّةِ، وَيُنَاقِضُ التَّوْحِيدَ

And Shaykh Muḥammad ibn Ibrāhīm said: As for the one who it is said about his circumstance that it is "kufran dūna kufr," this is if he judges (in a matter) by other than what Allāh sent down, whilst believing he is sinful, and that the Judgement of Allāh is the truth—and this is when it occurs from a judge once, or that which is similar to it (i.e., few times).

*As for the one who (knowingly) legislates and codifies laws (that contradict the Sharīʿah) to be referenced (come time for judgement)**, then this is kufr, even if he says he is sinful and that the Sharīʿah is the best. This is kufr which takes one out of the fold of Islām.***

*So he (Muḥammad ibn Ibrāhīm), may Allāh have mercy on him, **differentiated between the individual judgement that is not oft-repeated, and the general legislation that is the source of all subsequent judgements**, or most of them. So he decided that the latter is Major Kufr, removing one from the fold of Islām absolutely.*

*And it is because the one who removes the Sharīʿah and puts man-made laws in its place (to be governed by), **then this necessitates that the one doing so views these man-made law(s) as better and/or more approachable than the Sharīʿah, and there is no doubt that this is Major Kufr**, removing one from the fold of Islām and contradicting Tawḥīd.*

The Madkhalī might be thinking at this point, perhaps Shaykh Muḥammad ibn Ibrāhīm had some Khārijī tendencies. And maybe Fawzān is a little bit extreme in this matter. Surely the Shaykh of Ibn Bāz, Ibn ʿUthaymīn, and Fawzān does not also share this Khārijī understanding?

Shaykh Muḥammad Amīn al-Shanqīṭī: In Sūrah al-Anʿām, Allāh teaches His creation that all those who follow a system of governance, legislation, and laws which contradict what Allāh has legislated, upon the tongue of His Messenger, **they are mushrikīn in Allāh**, disbelievers. They have taken that which they obey (in terms of contradicting legislation that they are obliged and oblige others to follow and be governed by) as a lord besides Allāh. And Allāh sent down (the proof of this being shirk) in the saying of Allāh (which begins with):

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ ٱللَّهِ عَلَيْهِ[86]

"Eat not (O believers) of that (meat) in which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal)."

And know, my brothers, that anyone who pretends to know (better) than the Creator, the Most High (by way of his actions or statements), with no shyness in his face, has thereby turned away from what Allāh sent down upon Muḥammad, and (foolishly) seeks light and guidance in the trashy minds of the wicked disbelieving pigs. And this is ignorance at its peak—for Firʿawn, Hāmān, and Qārūn would be on equal planes of kufr, because there is no one who turns away from Allāh and His legislation, and prefers the legislation of the devil and the system of Iblīs that he legislated upon the tongues of his allies, **except one who has no share in having faith in any possible way.**

And know, my brothers, that to shirk Allāh in His legislation and to shirk Allāh in worshipping Him **are both the same in meaning, with no difference between them in the slightest.**

So the one who follows a system of governance and legislation other than the system and legislation by Allāh, or (follows) a man-made law that contradicts the Sharīʿah of Allāh, **(then he has) turned away from the Light of Revelation sent down from the heavens from Allāh upon the tongue of His Messenger**. Whoever does the (i.e. shirk in legislation), **then he—the worshipper of idols, the one who prostrates to idols—are no different in any way whatsoever. They are both one, and all of them are mushrikīn in Allāh**. One shirked Allāh in his worship, and the other shirked Allāh in His legislation, and shirking Allāh in worship is the same as shirking Allāh in legislation.

And Allāh says with regards to shirking Him in worship:

فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا[87]

("...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.")

And He says with regards to shirking Him in legislating:

[86] Sūrat al-Anʿām (6:121)
[87] Sūrat al-Kahf (18:110)

لَّهُۥ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَبۡصِرۡ بِهِۦ وَأَسۡمِعۡۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيّٖۖ وَلَا يُشۡرِكُ فِي حُكۡمِهِۦٓ أَحَدٗا[88]

("...With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees and hears (everything)! They have no Walī (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule.")

And in the citation of Ibn ʿĀmir:

وَلَا تُشۡرِكۡ فِي حُكۡمِهِۦٓ أَحَدٗا[89]

("...then let none share in His Decision and His Rule.")

in the active prohibitive form.

PGL: He (Shaykh al-Shanqīṭī) said in his tafsīr:

بِهَذِهِ النُّصُوصِ السَّمَاوِيَّةِ الَّتِي ذَكَرْنَا يُظْهِرُ غَايَةَ الظُّهُورِ أَنَّ الَّذِينَ يَتَّبِعُونَ الْقَوَانِينَ الْوَضْعِيَّةَ الَّتِي شَرَعَهَا الشَّيْطَانُ عَلَى أَلْسِنَةِ أَوْلِيَائِهِ، وَمُخَالِفَةً لِمَا شَرَعَهُ اللَّهُ جَلَّ وَعَلَا عَلَى أَلْسِنَةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ لا يَشُكُّ فِي كُفْرِهِمْ وَسِرْكِهِمْ إِلَّا مَنْ طَمَسَ اللَّهُ بَصِيرَتَهُ، وَأَعْمَاهُ عَنْ نُورِ الْوَحْيِ، مِثْلَهُمْ

And in these heavenly revealed texts that we just mentioned, it is apparent with the utmost clarity that the one who follows (i.e. implements) man-made laws that were originally legislated by the devil, via the tongues of his allies, in contradiction to what Allāh legislated upon the tongues of His Messengers, that no one doubts their shirk and kufr ***except one who has been blinded by Allāh from the light of Revelation, similar to them*** *(i.e. the legislators of man-made laws).*

What about a past member of the Lajnah? Shaykh Bakr Abū Zayd. Surely he does not have the manhaj of the Khawārij in this matter of general legislation? He said:

وَهَذَا الإِرْجَاءُ تَأْخِيرُ العَمَلِ عَنْ حَقِيقَةِ الإِيمَانِ أَخْطَرُ بَابٍ لإِكْفَارِ الأُمَّةِ وَتَهَالُكِهَا فِي الذُّنُوبِ وَالمَعَاصِي وَالآثَامِ، وَمَا يَتَرَتَّبُ عَلَيْهِ مِنِ انْحِسَارٍ فِي مَفْهُومِ العِبَادَةِ وَتَمْيِيعِ التَّوْحِيدِ العَمَلِيِّ، وَكَانَ مِنْ أَسْوَإِ آثَارِهِ فِي عَصْرِنَا شِرْكُ التَّشْرِيعِ بِالخُرُوجِ عَلَى شَرِيعَةِ رَبِّ الأَرْضِ وَالسَّمَاءِ بِالقَوَانِينِ الوَضْعِيَّةِ، فَهَذِهِ عَلَى مُقْتَضَى هذَا الإِرْجَاءِ لَيْسَتْ كُفْرًا.

And this irjāʾ: is to delay the effect of actions on the reality of one's īmān—is one of the most dangerous avenues that lead to the disbelief of this Ummāh, and its destruction via way of sinning and transgression, and limiting its understanding of true worship by way of actions. ***And from the worst manifestations of this (irjāʾ) in our times is shirk of legislation****, by transgressing against the Sharīʿah of the Lord of the Heavens and the Earth, by way of governing (in place of the Sharīʿah) man-made laws—****and this action, through the lens of irjāʾ, is not major kufr.***

PGL: Notice how he says not making takfīr of those who place man-made laws in place of the Sharīʿah as a means to qualify the worst traces of irjāʾ in his time. Subḥān Allāh. Was Shaykh Bakr Abū Zayd a Khārijī? Was Shaykh Bakr Abū Zayd a takfīrī? Or did the Shaykh

[88] Sūrat al-Kahf (18:26)
[89] Qirāʾat Ibn ʿĀmir

retract before he died? Maybe that is it. What about ʿAbdullāh al-Ghunaymān? Is he a Khārijī too? Or are you guys cooking up a retraction video after he dies?

ʿAbdullāh al-Ghunaym: That which is related from Ibn ʿAbbās is not to be taken as an unrestricted application of the āyah in which Allah says:

فَأُولَٰئِكَ هُمُ ٱلْكَٰفِرُونَ

"Such are the disbelievers."

It is impossible that Allah says about someone that he is a kāfir, and then we come along and say, *"No, it is not kufr."* Rather, *kufran dūna kufr* applies to specific applications in which the person (qāḍī) judges in them by other than what Allah sent down whilst he affirms belief in his heart, and believes that he is sinful in his judgement, and that he is worthy of punishment. **This is what you apply upon (the statement of), *kufran dūna kufr*** (disbelief short of major disbelief).

As for replacing the legislation (Sharīʿah) of Allah with man-made laws, or preferring man-made laws over the laws of Allah, and then saying with regards to this circumstance, *"kufran dūna kufr"*—then this is not possible. This is impossible.

Because in reality, this is the kufr which Allah says about them:

فَأُولَٰئِكَ هُمُ ٱلْكَٰفِرُونَ

"Such are the disbelievers."

And we previously mentioned the āyah in Sūrah al-Nisāʾ, where Allah mentions those who falsely claim to believe in that which was sent down to Muḥammad and that which was sent down before him. Then Allah mentions their desire (to seek judgement from the ṭāghūt), and how this desire removed them from the fold of īmān.

Then He mentioned their characteristics, until He mentioned:

[فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by your Lord, they can have no faith until they make you (O Muḥammad) a judge in all disputes between them, and find within themselves no resistance against your decisions, and accept them with full submission."

So the apparent conditional outcome of the āyah is apostasy with regards to governing—and that is to fully submit and to be pleased with it. And if any of these characteristics are absent, then the person is not a believer. **So then, what have you of governing the people by man-made laws, and then coming and saying that this is "Kufran dūna kufr." This is impossible for Ibn ʿAbbās to say—or anyone else from the scholars who understood what was sent down by Allah upon His Messenger.**

PGL: The fact of the matter is, this masʾalah is crystal clear. So with regards to those who doubt the kufr of the modern-day ṭawāghīt, who replace the Sharīʿah of Allāh with man-made legislation, we say about them what Shaykh Muḥammad Amīn al-Shanqīṭī said about them.

لا يَشُكُّ فِي كُفْرِهِمْ وَسِرْكِهِمْ إِلَّا مَنْ طَمَسَ اللَّهُ بَصِيرَتَهُ، وَأَعْمَاهُ عَنْ نُورِ الْوَحْيِ، مِثْلَهُمْ

Except one who's been blinded by Allah from the light of Revelation, similar to them *(I.e the legislators of man-made laws).*

Chapter 6: The Phantom Retraction of Ibn ʿUthaymīn

ʿAbdulʿazīz al-Rayyis:[90] Even our Shaykh Ibn ʿUthaymīn, he read the words of Abānī, and he supported it and granted victory to it.

PGL:

What is cited by this Deceiver:

قَالَ ابْنُ عُثَيْمِين: كَلامُ الشَّيْخِ الأَلْبَانِيِّ هَذَا جَيِّدٌ جِدًّا

Ibn ʿUthaymīn said: "What al-Albānī said is very good.."

Full context:

قَالَ ابْنُ عُثَيْمِين:
كَلامُ الشَّيْخِ الأَلْبَانِيِّ هَذَا جَيِّدٌ جِدًّا.
لَكِنَّنَا قَدْ نُخَالِفُهُ فِي مَسْأَلَةِ أَنَّهُ لا يَحْكُمُ بِكُفْرِهِمْ إِلَّا إِذَا اعْتَقَدُوا حِلَّ ذَلِكَ

Ibn ʿUthaymīn said: "What al-Albānī said is very good. But we disagree with him in the matter of deeming disbelievers, except if they believe it is ḥalāl…"

ʿAbdulʿazīz al-Rayyis:[91] And Shaykh Ibn ʿUthaymīn used to go (knowingly) making general legislation (that contradicts the Sharīʿah) as being major kufr, **but he recanted from this view at the end of his life,** and this is from the blessed facilitation of Allāh for Ahl al-Sunnah. There is a recording that is available, by words and writing, and he made clear that he does not make takfīr even on the one who legislates general legislation.

PGL: Most of the Madkhalīs will completely ignore the aforementioned statements, either out of fear of having to refute their own very senior scholars, or the fact that it would mean they would have to come to terms that their entire manhaj is built upon a house of cards.

The ones (Madkhalīs) who are true to their delusion will say that all that we have cited so far, or all of who we have cited so far, have some Khārijī tendencies, or that they are just plain wrong. That being said, they always rest easy, because in their minds they think they can fall back on Ibn ʿUthaymīn. And when presented with his numerous, clear, and documented statements with respect to general legislation (تشريع عام), they say, "Oh, no, no, no, no, he

[90] https://youtu.be/oHMM8H3Udlw?t=6536
[91] https://youtu.be/oHMM8H3Udlw?t=6553

retracted from this," or "He was influenced by the Khārijīs in his early days," or something similar to that.

Is this the case, however? Let us first gather Ibn ʿUthaymīn's statements regarding general legislation (تشريع عام), and this is important. We are talking about general legislation—his statements with regards to general legislation. And then we will address the alleged retraction.

Ibn 'Uthaymīn:[92] And with regards to those who govern by laws (contradicting to the Sharīʿah), in which they do not (only) differ with the Sharīʿah in one particular matter (individual judgements) due to their desires or oppressiveness, rather **they replaced (استبدال) the Sharīʿah with this (man-made) law(s)**. They placed this (man-made) law in place of the Sharīʿah of Allāh, **and this is (Major) disbelief, even if they (the ones who placed and enforced these laws) fast, pray, give charity, and perform Ḥajj**. They are still disbelievers as long as they persist in deviating from the Sharīʿah of Allāh, whilst they know the Sharīʿah of Allāh, yet they deviate to the (legislated) laws that contradict the Sharīʿah of Allāh.

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا [93]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

And do not think it surprising that when we say about the one who replaces the sharī'ah of Allah (or even a single part of it) with that which contradicts it from (man-made) laws, to be a disbeliever – even if he fasts and prays – **because knowingly rejecting parts of the Qur'ān is equal to rejecting the entire Qur'ān**. The sharī'ah cannot be partitioned (i.e., you cannot accept some and reject some). Either you believe in it absolutely and completely, or you reject it completely, and if you believe in some of it and reject some of it (even one part), then it is as if you have rejected it completely. Because it is as if you are saying that you only believe in the parts of The Book which coincide with your whims and desires, and reject that from The Book which does not coincide with your whims and desires, and that is the essence of kufr.

Someone discussing with Ibn ʿUthaymīn about legislating laws contradicting the Sharīʿah, even if you do not believe in it and you believe it is sinful, still makes you kāfir.[94]

Ibn ʿUthaymīn: Yes, as soon as he legislates a law contradicting the Sharīʿah, in which the masses are forced to follow (or be judged by), then **there is no doubt he has taken himself as a partner with Allāh.** Because most of the rulers present within the Muslim Ummah **deserve to be rebelled against** solely for their wickedness and corruption (fisq).

[92] https://youtu.be/oHMM8H3Udlw?t=6627
[93] Sūrat al-Nisāʾ (4:65)
[94] https://youtu.be/oHMM8H3Udlw?t=6709

For the one who goes out and rebels against them whilst having an interpretation (as to its necessity) (and not making takfīr for major sins), because of their (modern-day rulers') fisq, immorality, and making permissible (ḥalāl) what Allāh made impermissible (ḥarām).

And some of them might have **clear (Major) kufr, by discarding Islām behind their backs and governing (تحكيم) by other than (the Sharīʿah of) Islām**.

Ibn ʿUthaymīn:[95] It was with great regret, O brothers, that I have heard—and Allah knows best—that there is present within the Muslim countries that alcohol is drunk openly. Is this true?

Attendee: Yes, this is correct. Its Mutawatir (Many people have experienced this and testified to it)

Ibn ʿUthaymīn: They say that it is sold in the stores and is placed in the refrigerators?

Attendee: Yes, its sold in the streets…

Ibn ʿUthaymīn: I seek refuge in Allah…

Attendee:I saw this with my own eyes, O Shaykh, while I was in the lands of al-Shām; it was being sold everywhere….

Ibn ʿUthaymīn: Okay. For those who do this, can it be said about them that they are committing *istiḥlāl* (of alcohol), or not? **They are committing *istiḥlāl* (deeming it permissible), no doubt**. How do they grant a general license to be sold in the stores? And one would not grant this license (or permit) unless they deem it permissible. If he deemed it impermissible—ḥarām—he would not have done that. And the scholars have stated that whoever deems permissible the consumption of alcohol, then he is a kāfir.

Except if he is a new Muslim and is not raised in the lands of the Muslims, then he is informed and taught. As for the one who is raised in the lands of the Muslims, and he recites (or knows of) the Qurʾān, and knows of the Sunnah, and hears of it from the people, yet comes out and say (or by way of action, such as licensing, permits, etc.) that alcohol is permissible—then **this is, without a doubt, kufr.**

And it comes as a fulfilment of the saying of the Messenger:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ ٱلحِرَ وَٱلحَرِيرَ وَٱلخَمْرَ وَٱلمَعَازِفَ[96]

"From among my followers there will be some people who will consider sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful…"

PGL: Finally, we bring forth a fatwā from the published compilation of Ibn ʿUthaymīn's fatāwā, which you would think would surely omit a so-called retracted position, right? Or at

[95] https://youtu.be/oHMM8H3Udlw?t=6760
[96] Ṣaḥīḥ al-Bukhārī (5590)

least mention in the footnotes somewhere that this fatwā was superseded by so-and-so fatwā. In Ibn ʿUthaymīn's *Majmūʿ al-Fatāwā*, Volume 2, page 143, he said:

فَنَقُولُ: مَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ اسْتِخْفَافًا بِهِ، أَوِ احْتِقَارًا لَهُ، أَوِ اعْتِقَادًا أَنَّ غَيْرَهُ أَصْلَحُ مِنْهُ وَأَنْفَعُ لِلْخَلْقِ، فَهُوَ كَافِرٌ كُفْرًا مُخْرِجًا عَنِ الْمِلَّةِ، وَمِنْ هَؤُلَاءِ مَنْ يَضَعُونَ لِلنَّاسِ تَشْرِيعَاتٍ تُخَالِفُ التَّشْرِيعَاتِ الإِسْلامِيَّةَ لِتَكُونَ مِنْهَاجًا يَسِيرُ النَّاسُ عَلَيْهِ، فَإِنَّهُمْ لَمْ يَضَعُوا تِلْكَ التَّشْرِيعَاتِ الْمُخَالِفَةَ لِلشَّرِيعَةِ الإِسْلامِيَّةِ إِلَّا وَهُمْ يَعْتَقِدُونَ أَنَّهَا أَصْلَحُ وَأَنْفَعُ لِلْخَلْقِ، إِذْ مِنَ الْمَعْلُومِ بِالضَّرُورَةِ الْعَقْلِيَّةِ وَالْجِبِلَّةُ الْفِطْرِيَّةِ أَنَّ الإِنْسَانَ لا يَعْدِلُ عَنْ مِنْهَاجٍ إِلَى مِنْهَاجٍ يُخَالِفُهُ إِلَّا وَهُوَ يَعْتَقِدُ فَضْلَ مَا عُدِلَ إِلَيْهِ وَنَقْصَ مَا عُدِلَ عَنْهُ.

And we say: Whoever does not judge by what Allāh sent down out of belittling it or hating it, or belief that other than the judgement of Allāh is more appropriate and better for the subjects, then he is a kāfir, and this kufr expels one from the fold of Islām.

*And from the **manifestations of the aforementioned** is one who places for the people legislations that contradict the Islamic legislations and makes them a source for the people to follow (i.e. be judged by). (And this manifestation is clear) because the one doing so does not implement these legislations which contradict the Islamic legislation except that they believe that they are more appropriate and/or better for the people (than the Islamic legislation).*

***For it is known by logical necessity** that a person does not consciously move away from one way of life to that which contradicts it, except that he believes the latter to be better than the former, and/or the former to be less than the latter.*

Here, Ibn ʿUthaymīn lists the conditions that need to be in place for judging by other than what Allāh sent down to be major kufr. He then states, in the clearest of terms, that from the actions that necessitate the presence of these conditions is placing general legislation that contradicts the Sharīʿah of Allāh to be applied upon the masses. So whenever someone comes along and explains to you the tafṣīl of al-ḥukm bi-ghayr mā anzala Allāh and lists off those conditions, know with certainty that Ibn ʿUthaymīn, Ibn Bāz, Fawzān, Shaykh Muḥammad ibn Ibrāhīm, Shaykh Muḥammad Amīn al-Shanqīṭī, Shaykh Bakr Abū Zayd, the Lajnah (Committee of Senior Scholars in Saudi Arabia), at one point, and others, **necessitate the presence** of these conditions in the context of (تشريع عام), general legislation.

What we just mentioned was the middle portion of entry number 227 in his *Majmūʿ al-Fatāwā*. Entry number 228, the very next entry, Ibn ʿUthaymīn was asked the follow-up question. This one starts at the bottom of page 144:

هَلْ هُنَاكَ فَرْقٌ فِي الْمَسْأَلَةِ الْمُعَيَّنَةِ الَّتِي يَحْكُمُ فِيهَا الْقَاضِي بِغَيْرِ مَا أَنْزَلَ اللَّهُ، وَبَيْنَ الْمَسَائِلِ الَّتِي تُعْتَبَرُ تَشْرِيعًا عَامًّا؟

Is there a difference between an individual matter that is judged by the Qāḍī by other than what Allāh sent down, and the matters that are considered general legislation (to be applied on the masses)?

نَعَمْ، هُنَاكَ فَرْقٌ، فَإِنَّ الْمَسَائِلَ الَّتِي تُعْتَبَرُ تَشْرِيعًا عَامًّا لا يَتَأَتَّى فِيهَا التَّقْسِيمُ السَّابِقُ، وَإِنَّمَا هِيَ مِنَ الْقِسْمِ الأَوَّلِ فَقَطْ؛ لأَنَّ هَذَا الْمُشَرِّعَ شَرَعَ تَشْرِيعًا يُخَالِفُ الإِسْلامَ، إِنَّمَا شَرَعَهُ لاعْتِقَادِهِ أَنَّهُ أَصْلَحُ مِنَ الإِسْلامِ وَأَنْفَعُ لِلْعِبَادِ، كَمَا سَبَقَتِ الإِشَارَةُ إِلَيْهِ

Yes, there is a difference *(between these two). For the matter that is considered general legislation, the conditions that are mentioned in the previous tafsīr do not apply; rather, it is only from the first type (what we mentioned from 227). Because (when) this legislator (legislates) a legislation that contradicts the Sharīʿah (Islām),* ***he only does so by believing that his legislation is better than the Sharīʿah and more beneficial*** *to the people, as was mentioned earlier.*

So again, it is clear that Ibn ʿUthaymīn views the action of replacing the Sharīʿah with man-made laws as kufr akbar, due to what is necessitated from kufrī beliefs. As you can see, the Madkhalī deception begins and ends with their shocking inability to distinguish between the statements of their scholars and the classical scholars, with regards to individual judgements and general legislation.

After mentioning the distinction between general legislation and individual judgements, he continues to summarise the two types of manifestations again, beginning with the first type (starting on page 145):

وَالحُكْمِ بِغَيْرِ مَا أَنْزَلَ اللَّهُ يَنْقَسِمُ إِلَى قِسْمَيْنِ: أَحَدُهُمَا أَنْ يَسْتَبْدِلَ هَذَا الحُكْمَ بِحُكْمِ اللَّهِ تَعَالَى، بِحَيْثُ يَكُونُ عَالِمًا بِحُكْمِ اللَّهِ، وَلَكِنَّهُ يَرَى أَنَّ الحُكْمَ المُخَالِفَ لَهُ أَوْلَى وَأَنْفَعُ لِلْعِبَادِ مِنْ حُكْمِ اللَّهِ، أَوْ أَنَّهُ مُسَاوٍ لِحُكْمِ اللَّهِ، أَوْ أَنَّ العُدُولَ عَنْ حُكْمِ اللَّهِ إِلَيْهِ جَائِزٌ، فَيَجْعَلُهُ القَانُونُ الَّذِي يَجِبُ التَّحَاكُمُ إِلَيْهِ؛ فَمِثْلُ هَذَا كَافِرٌ كُفْرًا مُخْرِجًا عَنِ المِلَّةِ؛ لِأَنَّ فَاعِلَهُ لَمْ يَرْضَ بِاللَّهِ رَبًّا، وَلَا بِمُحَمَّدٍ الرَّسُولَ، وَلَا بِالإِسْلَامِ دِينًا. وَعَلَيْهِ يَنْطَبِقُ قَوْلُهُ تَعَالَى: ﴿أَفَحُكْمَ الجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾[97]، وَقَوْلُهُ تَعَالَى: ﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾[98]، وَقَوْلُهُ تَعَالَى: ﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ فَكَيْفَ إِذَا تَوَفَّتْهُمُ المَلائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾[99]، وَلَا يَنْفَعُهُ صَلَاةٌ، وَلَا زَكَاةٌ، وَلَا صَوْمٌ، وَلَا حَجٌّ؛ لِأَنَّ الْكَافِرَ بِبَعْضِهِ كَافِرٌ بِهِ كُلِّهِ، قَالَ اللَّهُ تَعَالَى: ﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾[100]

And judging by other than what Allāh sent down is of two categories:

The first manifestation being:
That one puts in place of the Law of Allāh a man-made law, whilst knowing the Law of Allāh, but he views this contradicting man-made law as being more preferred and/or better for his subjects than the Law of Allāh, or that it is equal to the Law of Allāh, or that judging by other than what Allāh sent down is acceptable to do—so he makes (as a result) this man-made law the source of subsequent judgements. So whoever is like this, then the doer of this is a kāfir outside of the fold of Islām, because the doer is not pleased with Allāh as his Lord, nor Muḥammad as a Messenger, nor Islām as the (only) religion, and upon him the following āyāt of Allāh are applied:

﴿أَفَحُكْمَ الجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

"Do they then seek the judgement of Jāhiliyyah (the days of ignorance)? And who is better than Allāh in judgement for a people who have faith?"

[97] Sūrah al-Māʾidah (5:50)
[98] Sūrah al-Māʾidah (5:44)
[99] Sūrah Muḥammad (47:26–28)
[100] Sūrah al-Baqarah (2:85)

And His saying:

﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

"And whoever does not judge by what Allāh has revealed—then it is those who are the disbelievers."

And His saying:

﴿ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾

"That is because they said to those who disliked what Allāh sent down: 'We will obey you in part of the matter.' And Allāh knows their secrets. Then how will it be when the angels take them in death, striking their faces and their backs?That is because they followed what angered Allāh and disliked His pleasure, so He rendered their deeds worthless."

And it benefits him neither prayer, nor zakāh, nor fasting, nor ḥajj—for disbelief in part of the Book is as if one has disbelieved in the entirety of the Book, as Allāh says:

﴿ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾

"Do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in the life of this world, and on the Day of Resurrection they will be returned to the severest punishment. And Allāh is not unaware of what you do."

He then provides the tafṣīl for the second type, which is individual judgements. He said:

الثَّانِي أَنْ يَسْتَبْدِلَ بِحُكْمِ اللَّهِ تَعَالَى حُكْمًا مُخَالِفًا لَهُ فِي قَضِيَّةٍ مُعَيَّنَةٍ، دُونَ أَنْ يَجْعَلَ ذَلِكَ قَانُونًا يَجِبُ التَّحَاكُمُ إِلَيْهِ، فَلَهُ ثَلاثُ حَالاتٍ:

الأُولَى أَنْ يَفْعَلَ ذَلِكَ عَالِمًا بِحُكْمِ اللَّهِ تَعَالَى، مُعْتَقِدًا أَنَّ مَا خَالَفَهُ أَوْلَى مِنْهُ وَأَنْفَعُ لِلْعِبَادِ، أَوْ أَنَّهُ مُسَاوٍ لَهُ، أَوْ أَنَّ الْعُدُولَ عَنْ حُكْمِ اللَّهِ إِلَيْهِ جَائِزٌ؛ فَهَذَا كَافِرٌ كُفْرًا مُخْرِجًا عَنِ الْمِلَّةِ بِمَا سَبَقَ فِي الْقِسْمِ الأَوَّلِ.

الثَّانِيَةُ أَنْ يَفْعَلَ ذَلِكَ عَالِمًا بِحُكْمِ اللَّهِ، مُعْتَقِدًا أَنَّهُ أَوْلَى وَأَنْفَعُ، لٰكِنْ خَالَفَهُ بِقَصْدِ الإِضْرَارِ بِالْمَحْكُومِ عَلَيْهِ، أَوْ نَفْعِ الْمَحْكُومِ لَهُ؛ فَهَذَا ظَالِمٌ وَلَيْسَ بِكَافِرٍ، وَعَلَيْهِ يَتَنَزَّلُ قَوْلُ اللَّهِ تَعَالَى: ﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾.

الثَّالِثَةُ أَنْ يَكُونَ كَذَلِكَ، لَكِنْ خَالَفَهُ لِهَوًى فِي نَفْسِهِ، أَوْ لِمَصْلَحَةٍ تَعُودُ إِلَيْهِ؛ فَهَذَا فَاسِقٌ وَلَيْسَ بِكَافِرٍ، وَعَلَيْهِ يَتَنَزَّلُ قَوْلُ اللَّهِ تَعَالَى: ﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

The second manifestation: for him to judge in a matter by a judgement contrary to the judgement of Allāh, in an individual (or specific) matter, without making this contrary judgement a set law that must be followed and judged by. *And this manifestation is of three types:*

First type: *the person does so whilst knowing the judgement of Allāh, whilst believing that his contradictory judgement is more preferred and/or better for the people (than the judgement of Allāh), or equal to it, or that staying away from the judgement of Allāh is acceptable—then this person is a kāfir outside the fold of Islām, similar to the first manifestation discussed previously.*

Second type: *the person does so whilst knowing the judgement of Allāh and believing it is better and more beneficial, but he contradicts the judgement of Allāh (in this individual matter) due to wanting to harm the one judged against, or benefit the one judged for. And this is (only) oppression, and not kufr, and upon this person is the saying of Allāh:*

﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

"And whoever does not judge by what Allāh has revealed—then it is those who are the wrongdoers."

Third type: *the person is as mentioned in the second type, but the reason he contradicts the judgement of Allāh (in this individual matter) is due to a desire within himself, or for some gain that may return to him as a result. And this person is (only) a fāsiq, and not a kāfir, and upon this person is the saying of Allāh:*

﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴾

"And whoever does not judge by what Allāh has revealed—then it is those who are the defiantly disobedient."

So whenever some Madkhalī sends you an audio clip that they claim to be the "final position," know that they are deceiving you out of ignorance or deception. **None of his audios, nor any of the referenced audios, state a retraction, or that this is his final or new position**. Nor do they ever state all these conditions within the context of (تشريع عام). None of them are ever referenced within the context of general legislation.

The only time he mentions an excuse for general legislation that contradicts the Sharīʿah is when the ruler makes a general legislation that contradicts the Sharīʿah of Allāh in a matter in which he is (validly) ignorant, and he is misguided by surrounding deviants.

Ibn ʿUthaymīn:[101] All praise be to Allāh, and I send my ṣalāh and salām upon our Prophet Muḥammad, as well as his family and companions, and those who follow them in sincerity and goodness until the Day of Judgement. As for what follows:

Then, on this day, Tuesday the 22nd of the month of Rabīʿ al-Awwal, of the year 1420 AH, I listened to a recorded cassette from our brother Abū al-Ḥasan from Morocco. He began with the salām, so I in return say, *wa ʿalaykum al-salām wa raḥmatullāhi wa barakātuh*.

As for what he mentioned from the matter of takfīr, then it is a great and severe matter, and it is not appropriate to speak on this matter except with a student of knowledge who knows and understands the words and their intended meanings, and that which can result from (publicly) speaking for (making) takfīr or speaking against making it. As for the laymen, then speaking for (making) takfīr or against making it in matters such as this will result in abuse.

[101] https://youtu.be/oHMM8H3Udlw?t=7288

Firstly, what I believe is that the young brothers should not busy themselves with this matter of whether a ruler is a kāfir or not, and whether or not it is permissible to make khurūj against him or not. Upon the young brothers is to busy themselves with the worship that Allāh has obligated upon them, and to leave what Allāh has forbidden them from, whether disliked matters or forbidden matters, and to safeguard brotherhood and agreement (upon the ḥaqq) amongst themselves. And they should know that disagreement in the subsidiary matters of religion and knowledge occurred even at the time of the Ṣaḥābah, yet it did not lead to disunity—rather, the manhaj was one and the hearts were one.

As for what relates to judging by other than what Allāh sent down, then it is as clarified in the Book of Allāh: it is divided into three categories—kufr, ẓulm, and fisq—depending on the surrounding circumstances.

1. So, if a man judges by other than what Allāh sent down (in individual matters) due to following his desires, whilst believing to be truth what Allāh judges to be, then this person **does not commit kufr (لا يكفر – isn't inherently judged with kufr)**. Rather, he is between being a fāsiq and a ẓālim (depending on the circumstance).
2. And if he were to legislate a general legislation that is to be applied on the masses (in matters not known in Islām by necessity), whilst he (ignorantly) views it to be from the communal benefit of the Muslims **and that he was deceived in this**, then this person **does not commit kufr (لا يكفر – isn't inherently judged with kufr)**.

Because a lot of rulers (nowadays) **have a severe ignorance in knowledge of the Sharīʿah**, and they have close to them those who do not know the Sharīʿah ḥukm in reality, even though they view them as very knowledgeable scholars—so, as a result, an infraction occurs due to this circumstance.

3. And if he were to know the Sharīʿah, yet he judges by this man-made law, or legislates this man-made law that is to be applied on the masses, whilst believing that he is an oppressor in that, and that the truth is what has been revealed in the Qurʾān and Sunnah, then we are not (yet) able to make (individual) takfīr of this person (لا يكفر – i.e. the action is kufr, individual takfīr is not applied, however, until the ḥujjah is established).

PGL: Ibn ʿUthaymīn begins by summarising the general ruling pertaining to individual judgements. He then proceeds to discuss the manifestation of someone legislating (تشريع عام), whilst the person placing this general legislation is in fact ignorant of the ḥukm of Allāh, or he has been deceived by the surrounding deviant scholars.

He then goes even further to discuss someone legislating in a singular matter whilst knowing the ḥukm of Allāh, and he says that we cannot make takfīr of this person if he claims he is oppressive in his action and deserves punishment, etc. (HE DOESN'T SAY THAT MAKING GENERAL LEGISLATION ISN'T MAJOR KUFR).

This, of course, does not apply to that which is known in the religion by necessity. You cannot make a general legislation that outlaws the ḥijāb, or outlaws ṣalāh, or outlaws fasting, or makes alcohol permissible, or legalises prostitution, and then claim ignorance (or that you were negatively influenced).

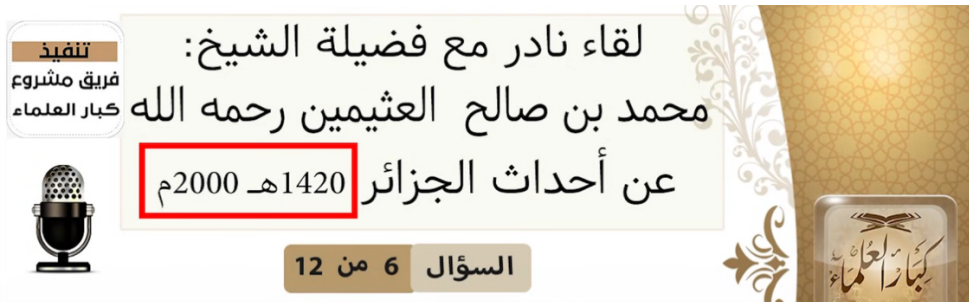
No, this is kufr, no matter how much ignorance you claim, because these matters are known in Islām by necessity. It is important to note **that, as a general ḥukm, Ibn ʿUthaymīn views general legislation that contradicts the Sharīʿah of Allāh as kufr akbar**. There is no doubt in this—absolutely zero doubt in this.

All he is saying in this audio is that we must analyse each specific case for valid mawāniʿ (preventatives) **before applying the ḥukm of takfīr on the individual**—the ḥukm of takfīr—because he could legislate in a matter, and it could be something that he is (validly) ignorant of, and/or a matter in which he has been negatively influenced by those who are viewed as scholars in his area, etc.

So he is differentiating between applying the ḥadd of takfīr on the individual (and that which is necessitated as a result, from obligatory khurūj—if ability and circumstance allow) and the general ḥukm of kufr on this masʾalah, or on anyone who does this action generally.

The brain-dead Madkhalī took this tafsīr as a retraction, and again, it shows either their heightened level of stupidity or intentional tadlīs.

This recording was done in 1420 after the Hijrah, as mentioned by Ibn ʿUthaymīn in the audio. Here is another fatwā—and you want to take a wild guess what year it is dated?



f you guessed 1420, you are right—affirming what we just described from him. Notice how he does not "retract" once, even though he had a perfect chance to. He simply differentiates between the general ḥukm of general legislation that contradicts the Sharīʿah of Allāh, which he still views as major kufr, and applying the ḥukm of takfīr on an individual without first observing his state.

Questioner:[102] Shaykh, in continuation to the matter—the young brothers now, O Shaykh, in some areas, they persist in saying—and these are too big of matters for them to discuss—for instance, O Shaykh, in matters of **making individual takfīr of the one who implements general legislation**. In these matters, they take the fatwā from you, O Shaykh, then they take it and implement it on the individual ruler.

Ibn ʿUthaymīn: (They apply it) incorrectly.

Questioner: Yes, incorrectly. Then, when you tell them that Shaykh Ibn ʿUthaymīn did not say this, they respond by saying that Shaykh Ibn ʿUthaymīn said in his books that the one who implements general legislation is a kāfir (unrestrictedly), without providing any tafṣīl.

[102] https://youtu.be/oHMM8H3Udlw?t=7651

And now they have such-and-such a ruler—he does not judge by what Allāh sent down—therefore he is a kāfir. Do you understand the situation, O Shaykh?

Ibn ʿUthaymīn: Yes, I understand.

Questioner: Okay, so what is your advice to these people, because they have entrenched themselves with these fatāwā (of yours)?

Ibn ʿUthaymīn: I say, *Bārak Allāhu fīk*. **The judgement (of kufr) with regards to a matter is different from the judgement on the individual person doing it.** What do you say about someone who says: "O Allāh, You are my slave and I am Your lord"?

Questioner: He is a kāfir.

Ibn ʿUthaymīn: Kāfir? What if he mistakenly mixed up the words due to him being severely overjoyed?

Questioner: No, he is not a kāfir.

He is not a kāfir, even though what he said was a statement of kufr. And what do you say about someone who says to his family: "If I die, burn my corpse and spread the ashes in the sea, for if Allāh grabs hold of me, He will surely punish me with a punishment never before experienced by anyone." Is he a kāfir or not?

Questioner: Kāfir.

Ibn ʿUthaymīn: Kāfir. It is shirk with Allāh, but out of intense fear of Allāh, he made taʾwīl. So it is important for the students of knowledge to **know the difference between knowing the judgement upon a certain matter as it pertains to the matter itself, and (the judgement upon) the doer of this specific matter.**

Then one looks into the implementation (of general legislation) of this ruler, because the individual ruler may have those surrounding him from evil scholars who deceive him in certain matters (pertaining to the Sharīʿah). And most of the rulers of the Muslims today do not have any knowledge pertaining to the Sharīʿah. So it is easy for such-and-such a person to come and trick him and deceive him.

So, if a ruler is ignorant of the rulings of Allāh in the Sharīʿah, and a "scholar" comes to him in this manner, will he not misguide him?

Questioner: Yes, he will misguide him.

Ibn ʿUthaymīn: Okay, so we do not make individual takfīr of the ruler, even if the doer of this action becomes a kāfir, until we apply the ḥujjah upon him. Yes.

PGL: For reference, Ibn ʿUthaymīn died in 1421 after the Hijrah, a year or less after these audios. **So this notion that Ibn ʿUthaymīn retracted is baseless, false, and a flat-out lie** against one whom they claim is one of their great scholars whom they hold in high esteem. Ibn ʿUthaymīn's general position, in a nutshell, is as follows:

Ibn ʿUthaymīn:[103] And we see a difference between someone who implements man-made laws that oppose the Sharīʿah, such that they become the source of judgement(s) between the people, and another individual who judges in a specific case by other than what Allāh sent down.

Because the one who implements man-made laws that must be followed by the people, whilst knowing that they contradict the Sharīʿah, yet still wants the people to follow them, then he is a kāfir.

However, the one who judges in an individual case by other than what Allāh sent down, whilst knowing the judgement of Allāh, but does so due to a desire present within himself, then he is either an oppressor or a fāsiq, and his kufr—if he were to be called a kāfir—would be (the type of) *kufran dūna kufr*.

PGL: This ploy of falsely attributing a retraction to a scholar is something the Madkhalīs have done before. It is not foreign to them. They are so intellectually handicapped and insecure. Their only defence mechanism, when their own senior scholars refute them, is to fabricate lies and claim that they retracted. They previously tried to do this with Shaykh Muḥammad ibn Ibrāhīm (رحمه الله):

Abdur Raḥmān Ḥasan:[104] So, as the person who is watching this video is going to see on the screen, inshāʾ Allāh,

قال الشيخ محمد بن إبراهيم آل الشيخ في آخر قوليه[٣]: (تحكيم شريعته، والتقيد بها، ونبذ ما خالفها من القوانين والأوضاع، وسائر الأشياء التي ما أنزل الله بها من سلطان، والتي من حكم بها أو حاكم إليها معتقدًا صحة ذلك وجوازه فهو كافر الكفر الناقل عن الملة، فإن فعل ذلك بدون اعتقاد ذلك وجوازه فهو كافر الكفر العملي الذي لا ينقل عن الملّة)[٤].

Shaykh Muḥammad ibn Ibrāhīm's last fatwā is this. **This is his final and last fatwā** that he gave—may Allāh have mercy on him—five years, I think, between that one and the first fatwā he gave (*Taḥkīm al-Qawānīn*).

In other words, Shaykh Muḥammad ibn Ibrāhīm's final and last fatwā that he gave before he passed away, which was then published in his *Majmūʿ al-Fatāwā*, **is that he did not hold that opinion anymore, so he came back from it…**

Saʿīd al-Raslān:[105] His first fatwā, on the 80th page, he said—in words too clear to be clarified any further—and it is dated on the 9th day of the first month of the year 1385 AH, which is five years after publishing his treatise of *Taḥkīm al-Qawānīn*.

[103] https://youtu.be/oHMM8H3Udlw?t=7820
[104] https://youtu.be/oHMM8H3Udlw?t=7883
[105] https://youtu.be/oHMM8H3Udlw?t=7914

So this is following this first fatwā, **so this fatwā abrogates his first fatwā (*Taḥkīm al-Qawānīn*), because they are contradictory and cannot be reconciled**. Therefore, it is a recanting from his first saying (found in *Taḥkīm al-Qawānīn*)…

Tālʿat Zahrān: [106]As for our disagreement with the fatwā of Shaykh Muḥammad ibn Ibrāhīm, in his saying (in summary), that the courts that are present today, and their (man-made) laws that are applied and implemented on the people, that this is Major Kufr—we differ with Shaykh Muḥammad ibn Ibrāhīm in that understanding. And who are we (to disagree)? We differ with Muḥammad ibn Ibrāhīm by using his own statements.

Because Muḥammad ibn Ibrāhīm issued this fatwā, then after five years, **he negated this fatwā.** So his old fatwā became abrogated. And who abrogated it? He did. He himself recanted from this fatwā and backtracked, by way of saying and action.

PGL: Unfortunately for them, one of the close students of Shaykh Muḥammad is still alive and refuted them harshly, and called those who said (and say) that the Shaykh retracted liars. Yet to this day, they arrogantly persist in claiming that the Shaykh retracted. It is no wonder they are unable to fathom the fact that Fawzān himself holds this view to this day. Who knows—maybe when Fawzān dies, he will be inducted into the "Retracted Club." It is as if they are all reading from the same playbook, and this is how they try to push this narrative with Ibn ʿUthaymīn—that this alleged last fatwā takes back essentially what he had been upon his whole life. Again, they did the same thing with Shaykh Muḥammad ibn Ibrāhīm:

Questioner: [107]May Allāh give you what is good, O eminent Shaykh. This questioner has asked the following question: "There are those who attribute to Shaykh Muḥammad ibn Ibrāhīm **that he retracted his fatwā regarding making takfīr of the one who removes the Sharīʿah (or even a single part of it). So is this correct?"**

al-Fawzān: This is a lie and slander upon one of the Muslims and scholars of the Muslims. The Shaykh did not retract. In fact, what he said is the truth, not falsehood for him to retract it. He rooted what he said in the Book of Allāh and the Sunnah of the Messenger—yes.

And the Shaykh was not one to be hasty in issuing fatāwā. May Allāh have mercy upon him—I knew him well. He would think deeply and was careful not to be hasty in answering questions, and he would likewise study each matter with detail and precision. He would not issue a fatwā until he was firmly grounded in the understanding of the underlying matters pertaining to it. May Allāh have mercy on him.

Questioner:[108] May Allāh give you what is good, O eminent Shaykh. And the questioner continues in the latter part of his question that there are even some people who attribute the claim of the Shaykh retracting his fatwā on making takfīr of the one who removes the Sharīʿah (or even a single part of it) to yourself.

[106] https://youtu.be/oHMM8H3Udlw?t=7952
[107] https://youtu.be/oHMM8H3Udlw?t=8033
[108] https://youtu.be/oHMM8H3Udlw?t=8082

Fawzān: We free ourselves from this accusation in front of Allāh. **We do not retract on making takfīr of the one whom Allāh and His Messenger made takfīr of**. And if they have lied upon us, then their recompense is with Allāh—yes.

PGL: Their proof of the retraction is, in fact, a proof against them. Take a look:

قال الشيخ محمد بن إبراهيم آل الشيخ في آخر قوليه[٢]: (تحكيم شريعته، والتقيد بها، ونبذ ما خالفها من القوانين والأوضاع، وسائر الأشياء التي ما أنزل الله بها من سلطان، والتي من حكم بها أو حاكم إليها معتقدًا صحة ذلك وجوازه فهو كافر الكفر الناقل عن الملة، فإن فعل ذلك بدون اعتقاد ذلك وجوازه فهو كافر الكفر العملي الذي لا ينقل عن الملّة)[٤].

(١) تقدم تخريجه.
(٢) منهاج السنة النبوية: ٥/ ١١٣.
(٣) علّق شيخنا صالح الفوزان - حفظه الله - على كلام شيخه محمد بن إبراهيم آل الشيخ هنا، فقال: (وكلامه الأول محمول على هذا).
(٤) فتاوى ورسائل الشيخ: ١/ ٨٠. وكلام الشيخ هنا مؤرخ في (٩/ ١/ ١٣٨٥هـ)، أي: بعد طباعة رسالة تحكيم القوانين التي يصرح فيها بتكفير من حكم بالقوانين بخمس سنين.

They conveniently do not highlight footnote 3, which destroys the notion that this is somehow a retraction of the Shaykh's entire letter of *Taḥkīm al-Qawānīn al-Waḍʿiyyah*.

In fact, Fawzān explicitly comments in this note: **"His first statement is that which this statement is built upon."** Meaning what? This is an additional tafṣīl with respect to individual judgements. This statement has absolutely nothing to do with general legislation (تشريع عام), and nowhere does it even mention someone placing general legislation.

Questioner:[109] May Allāh give you good. Some of the people are saying that the eminent Shaykh Muḥammad ibn Ibrāhīm Āl al-Shaykh had retracted from his fatwā of takfīr over the one who governs by man-made laws, and they refer to a fatwā given by him in his compilation of fatāwā. Do you mind if I read what they base their statement on? It is short, Allāh willing.

ʿAbd al-ʿAzīz al-Rājihī: Yes.

Questioner: The Shaykh said: "Likewise, it is the actualisation of the meaning that Muḥammad is the Messenger of Allāh from governing with his legislation and abiding by it, and discarding what opposes it from laws and conditions, and all other things Allāh did not send down any authority for. And whoever judges by it, or seeks its judgement, believing that it is okay to do, then he is a disbeliever with the disbelief which removes one from the millah (Islām). But if he does it without having the belief [that it is permissible] and without thinking it is okay, then he is a disbeliever with the kufr ʿamalī (minor disbelief) which does not remove one from the millah (Islām)."

[109] https://youtu.be/oHMM8H3Udlw?t=8138

So they base their statement on this fatwā and say he retracted. So is this correct?

ʿAbd al-ʿAzīz al-Rājihī: No, it is not correct. **This fatwā is based on individual judgements, and the opposite (his original fatwā) is based on the general laws (which are applied on the masses)**. Whoever governs generally in the affairs of the people by man-made laws—this is Major Disbelief.

And whoever judges by a subset of specific laws individually (i.e. individual judgements), then belief (of its permissibility) is needed for the disbelief to be major disbelief.

Questioner: That is what this fatwā means, huh?

ʿAbd al-ʿAzīz al-Rājihī: There is general (legislation, to be applied on the masses), and there are individual judgements.

Questioner: Yes.

ʿAbd al-ʿAzīz al-Rājihī: Yes.

Questioner: And it is known that he recanted (from his original fatwā)?

ʿAbd al-ʿAzīz al-Rājihī: **No, this is not correct—he did not recant.**

PGL: Further highlighting the hypocrisy of the Madkhalīs: for argument's sake, if Ibn ʿUthaymīn did indeed retract from this alleged deviant opinion, surely it would be documented explicitly somewhere? Surely someone would have refuted him during the time he held this opinion? Where is the refutation of Ibn ʿUthaymīn with red paint through his eyes? Where is the refutation of Rabīʿ al-Madkhalīyah of Ibn ʿUthaymīn for his Khārijī manhaj with respect to this masʾalah? These zanādiqah will call a layman on social media a dog of Hellfire in three seconds and incite others to report them to the feds and everything, just because he or she says that anyone who replaces the Sharīʿah of Allāh is a kāfir.

A major scholar is certainly more deserving than a layman of an explicit and direct refutation, right? Was Ibn ʿUthaymīn a dog of Hellfire before he recanted? Was Ibn ʿUthaymīn a mubtadiʿ when he held this opinion? Or did these phantom uṣūl of the Madkhalīs only begin after Ibn ʿUthaymīn died and this phantom retraction came about?

Moreover, if Ibn ʿUthaymīn was a mubtadiʿ before he retracted, what does that make the scholars who still hold this view and died holding this view? What does that make them?

According to the Madkhalīs, this is a view of the Khawārij. This is not some tertiary opinion of fiqh that one can casually or subtly change over time. This is a matter of īmān and kufr. This is a masʾalah which, according to them, is the crux of the manhaj of the modern-day Khawārij. So surely Ibn ʿUthaymīn must have made clear his repentance. Surely he retracted and said, "O Muslims, I used to be upon the uṣūl of the Khawārij in this matter, and I have repented and recanted, and this is now my new opinion." He must have done that, right?

Allāh says:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ[110]

"Except for those who repent, correct themselves, and openly declare (the truth which they concealed). It is they whose repentance I accept, and I am the Accepter of repentance, the Most Merciful."

Where is his declaration of retraction from the alleged manhaj of the Khawārij to the alleged manhaj of Ahl al-Sunnah? Of course, there is none. This is all rhetorical.

Other less common shubuhāt that get thrown around by the brain-dead, which have already been thoroughly refuted—wa al-ḥamdu lillāhi rabb al-ʿālamīn—are that they use the story of Yūsuf (عليه السلام) and al-Najāshī (رحمه الله) to justify governing by other than the Sharīʿah of Allāh. The refutations are linked for your reference, and the fitting end to this chapter is a statement by Shaykh al-Islām Muḥammad ibn ʿAbd al-Wahhāb. He said (رحمه الله) in *al-Uṣūl al-Thalāthah* (The Three Fundamental Principles):

وَالطَّوَاغِيتُ كَثِيرَةٌ، رُؤُسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ

"And the (types) of Ṭawāghīt are many. However, their heads are five:

1. Iblīs—may Allāh curse him.
2. The one who is worshipped while he is pleased with it.
3. The one who calls people to worship himself.
4. The one who claims knowledge of the unseen.
5. **And the one who (absolutely) judges by other than what Allāh sent down."**

And Shaykh ʿAbd al-Raḥmān ibn Qāsim, the compiler of *al-Durar*, comments on this in his ḥāshiyah of *al-Uṣūl al-Thalāthah* (Commentary), and says with respect to the last head of the Ṭāghūt—the one who judges by other than what Allāh sent down. The Shaykh qualifies which manifestation of *al-ḥukm bi-ghayr mā anzala Allāh* makes one from the greatest Ṭawāghīt. He said:

كَمَنْ يَحْكُمُ بِقَوَانِينِ الجَاهِلِيَّةِ وَالقَوَانِينِ الدُّوَلِيَّةِ، بَلْ جَمِيعُ مَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ، سَوَاءٌ كَانَ بِالقَوَانِينِ أَوْ بِشَيْءٍ مُخْتَرَعٍ وَهُوَ لَيْسَ مِنَ الشَّرْعِ، أَوْ بِالجَوْرِ فِي الحُكْمِ – فَهُوَ طَاغُوتٌ مِنْ أَكْبَرِ الطَّوَاغِيتِ

"Likewise, anyone who governs by the laws of Jāhiliyyah (old customs and ways of their forefathers that contradict the Sharīʿah), or by state laws—rather, anyone who governs by other than what Allāh sent down, whether by man-made laws, or by something innovated and not from the Sharīʿah, or by oppression in judgement—then he is from the greatest of Ṭawāghīt."

[110] Sūrah al-Baqarah (2:160)

Chapter 7: Closing Message

I ask Allāh to make this a means of guidance for the sincere amongst the misguided, and a means of steadfastness and clarity for our beloved brothers and sisters. With that, I remind myself first and foremost to keep our brothers and sisters in your duʿāʾ always. We ask Allāh to have mercy upon and accept the Muslims who have died or been killed. We ask Allāh to give victory to the Muslims wherever they are, to free our beloved brothers and sisters in the prisons of al-Ṭawāghīt, and to provide for them a light within their darkness, relief from their pain, company in their loneliness, and a resolve that is unfazed by the trials of this path.

I ask to grant each and every muwaḥḥid a beautiful progeny that will be a coolness to their eyes, and finally, I ask Allāh to make this minuscule effort a means of ṣadaqah jāriyah for every muwaḥḥid.

Finally, a condolence to my beloved brothers and sisters.

إِذَا أَلْقَى الزَّمَانُ عَلَيْكَ شَرًّا
وَصَارَ العَيْشُ فِي دُنْيَاكَ مُرًّا
فَلا تَجْزَعْ لِحَالِكَ بَلْ تَذَكَّرْ
كَمْ أَنْضَيْتَ فِي الخَيْرَاتِ عُمْرًا

If time happens to cast evil upon you
And living your life becomes bitter
Then don't grieve over your condition, rather remember
How many years passed whilst you lived in goodness

وَإِنْ ضَاقَتْ عَلَيْكَ الأَرْضُ يَوْمًا
وَبِتَّ تَئِنُّ مِنْ دُنْيَاكَ قَهْرًا
فَرَبُّ الكَوْنِ مَا أَبْكَاكَ إِلَّا
لِتَعْلَمَ أَنَّ بَعْدَ العُسْرِ يُسْرًا

And if the earth becomes constrained for you one of these days
Whilst you forbear in your sadness
Remember that the Lord of Worlds did not make you cry except to remember that with hardship comes ease

وَإِنْ جَارَ الزَّمَانُ عَلَيْكَ فَاصْبِرْ
وَسَلْ مَوْلاكَ تَوْفِيقًا وَأَجْرًا
لَعَلَّ اللهَ أَنْ يَجْزِيَكَ خَيْرًا
وَيَمْلأُ قَلْبَكَ المَكْسُورَ صَبْرًا

And if you experience oppression in your life then be patient
And as your Master (Allah) for blessed facility and reward (for being patient)
Lest Allah reward you with goodness
And fill your broken heart with patience

وَإِنْ شَنَّ الطُّغَاةُ عَلَيْكَ حَرْبًا
وَأَجْرَوْا مِنْ دِمَاءِ الأُسُودِ نَهْرًا
فَلا تَحْزَنْ فَرَبُّكَ ذُو انْتِقَامٍ
سَيَصْنَعُ مِنْ دَمِ المُجَاهِدِينَ نَصْرًا

And if the Tawāghit wage a war against you
And make the blood of the heroes flow
Then do not be sad
For Allah will take revenge
And he will make from the blood of the Mujahideen a manifest victory

وَإِنْ فَرَضَ الطُّغَاةُ عَلَيْكَ ذُلا
فَلا تَخْضَعْ وَعِشْ دُنْيَاكَ حُرًّا
وَقُلْ يَا نَفْسُ لِي رَبٌّ كَرِيمٌ
سَيَسْلُخُ مِنْ ظَلامِ اللَّيْلِ فَجْرًا

And if the Tawāghit try to impose upon you disgrace
Then do not give in
Rather live your life free
And say "O soul! I have a generous Lord"
Who will slice from the darkness of night, a new dawn

وَإِنْ جَارَ الصَّدِيقُ عَلَيْكَ ظُلْمًا
وَقَابَلَك الوَفَاءَ بُعْدًا وَهَجْرًا
فَلا تَحْزَنْ عَلَيْهِ وَعِشْ عَزِيزًا
فَقَدْ كُنْتَ الوَفِيَّ وَكَفَاكَ فَخْرًا

And if your friend treats you unjustly
And repays your loyalty with alienation and abandonment
Then do not give up upon him, and live your life with your head up high

For you were loyal, and enough is this to be proud of

وَإِنْ صَفَتِ الحَيَاةُ عَلَيْكَ فَاحْذَرْ

فَرُبَّ بَرِيَّةٍ تَأْتِيكَ غَدْرًا

فَكَمْ مِنْ مُتْرَفٍ بِالمَالِ فِيهَا

فَأَصْبَحَ يَرْتَدِي ذُلا وَفَقْرًا

And if life spreads its bounties on you, then beware
For perhaps a calamity will come to you suddenly
For how many were rich with wealth
Who ended up wearing the garments of humiliation and poverty

وَكَمْ فِي النَّاسِ ذُو مُلْكٍ عَظِيمٍ

وقَدْ مَلَكَ الأَنَامَ بَرًّا وَبَحْرًا

فَبَعْدَ العِزِّ وَافَتْهُ المَنَايَا

وَأُدْخِلَ فِي ظَلامِ اللَّيْلِ قَبْرًا

And how many people who had great kingdoms
That ruled over the earth and seas
And after all this grandeur, they were caught by death
And were entered into the dark depths of the grave

هِيَ الدُّنْيَا فَلا تَرْكَنْ إِلَيْهَا

وَلا تَجْعَلْ لَهَا فِي القَلْبِ قَدْرًا

وَمُدَّ يَدَيْكَ لِلرَّحْمنِ دَوْمًا

فَرَبُّكَ لَنْ يَرُدَّ يَدَيْكَ صِفْرًا

This is life
So do not incline towards it
And do not place a great value for it within your heart
And extend your hands (in dua) to Ar-Rahman always
For your Lord will never return your Dua unanswered